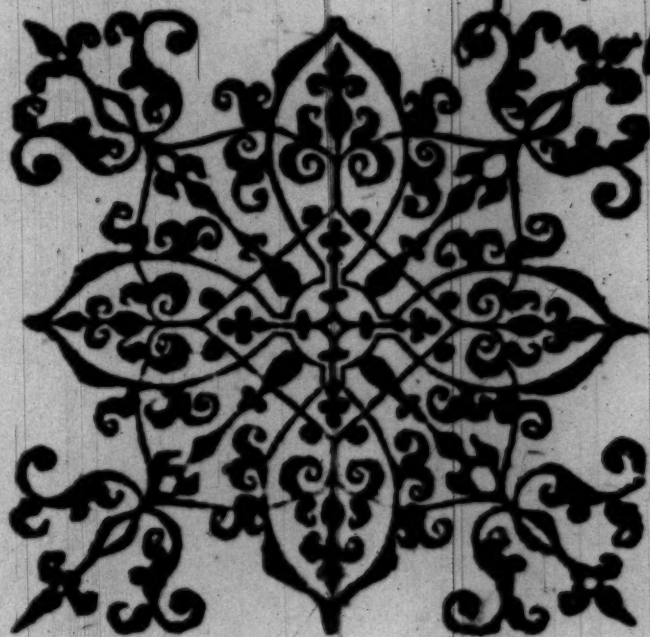




VVITS MISERIE,
and the VVorlds
Madnesse :

*Discovering the Devils Incarnat
of this Age.*

By Thomas Lodge. Gent.



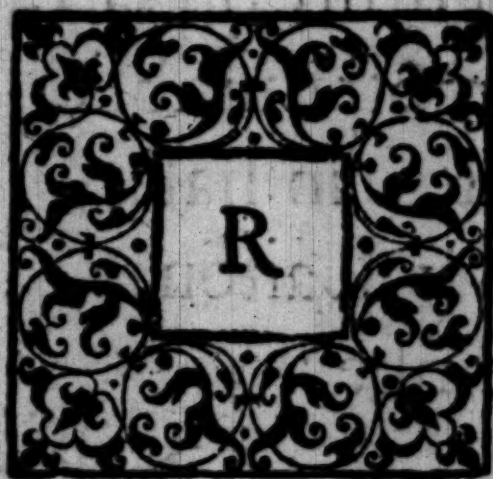
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the Roiall-Exchange. 1596.

IV
III
II
I

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TO THE RIGHT

worshipfull brothers, *Nicholas Hare*
of Stow Bardolfe Esquire and Recorder of
Lyn, *Hugh Hare* Esquire, Bencher of the inward
Temple, and *Iohn Hare* Esquire, Clarke of
her Maiesties Court of Wards, Tho. Lodge
Gentleman, wisheth health,
wealth, and heauen.



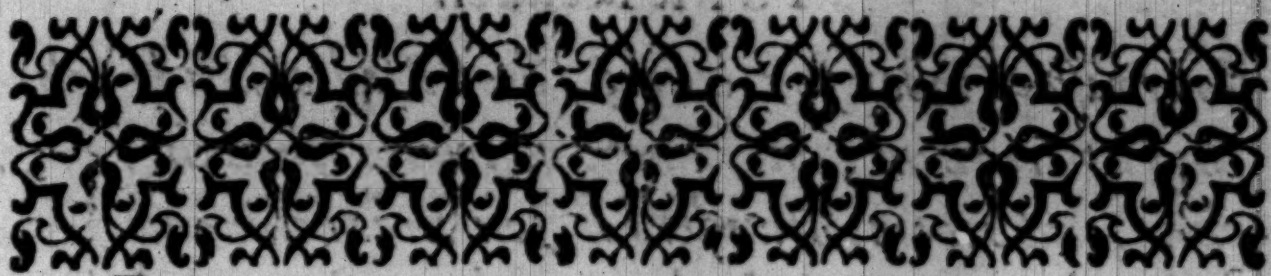
Right Worshipfull, vn-
derstanding how like
Scilirus the .Scythians
sagot you are all so tied
together with the bro-
therly bond of amitie,
that no diuision or dissention can depart
you; In memorie of your rare and v-
nited loues (the like whereof this bar-
ren age scarcely affordeth any) and in
regard you are three ornaments in this
Honourable Citie, whereof I esteeme
my selfe a member: To consecrate your
vertues with my fame, I haue boldlie

The Epistle Dedicatorie.

made you the patrons of this my worke,
which both becometh your grauties
to read, and your deuotions to thinke
vpon. Accept (I most humblie intreat
you) this deseruing kindnesse from a
gentleman, whose labours and curte-
sies being well construed, shall embol-
den him hereafter to aduenture on farre
greater. Till when, I most humblie
commend me: Written in hast,
from my house at Low-Laiton,
this 5. of Nouember.

1596.

*Your Worships in
all kindnesse,
T. L.*



To the Reader of either sort.



Readers whatsoever (courteous I desire it, if otherwise I care not) I present you as subtle pintners are wont, with my quart at the end of a large reckoning, wherein though I strive to delight your tast, you must hold your selfe assured to pay for your pleasures, for books craue labour, and labour deserves money, pay therefore the Printer for his pains, and if you meet not Carpes in your dish, you may hap haue Cogins if you angle: You run sweating to a play though there want a spirit of wit, I meane meriment in it, then sticke not to giue freely for this, for my (ommedie is pleasure, the world is my state and stage, and mine actors so well trained, that without a foole and a Deuill I passe nothing, (and thats no smal credit in a countrey towne where hornd beasts yeeld most pleasure and profit) Kind heart shall not show you so many teeth tipt with siluer in his Sunday hat, as I Devils incarnate in clokes of the new fashion, But what Deuill say you? (for if Plato lie not, they are in the aire like Atomi in sole, mothes in the sonne.) Faith, earthly Devils in humane habits, wherof some sit on your pillows when you sleepe, wait on
your

To the Reader.

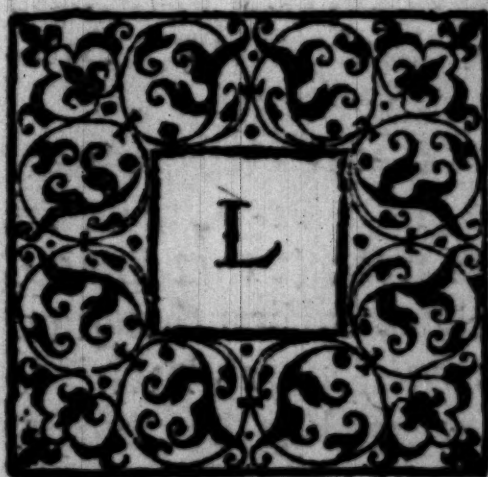
Your tasters when you drinke, dresse ladies heads when they attire them, perfume courtheours when they trim them, and become Panders if you hire them: and if you know them not rightly, they may hap to leaue their horns behind them among some of you. Buy therfore this Chrystall, and you shall see them in their common appearance; and read these exorcismes aduisedly, & you may be sure to coniure them without crossings: but if any man long for a familiar for false dice, a spirit to tell fortunes, a charme to heale diseased, this only booke can best fit him, let him but buy it, read it, and remember it, and if he be not well instructed when he hath ended it, he shall be a Deuill himselfe on my conscience without ending. Farewell and thanke him that hath studied thee so much profit; if thou doest not I pardon thee because thou doest as the world teacheth thee. Farewell.

Thine in charitie and loue;

T. L.



THE DEVILS INCARNATE of this age.



Doking lately into the customes of these times, and conjecturing mens inward affections by their outward actions; I gather with Ierome, that this world is the house of confusion, & that the old proverbe in these dayes hath greatest probability and truth, that *Homo est homini daemon*, Man vnto man is a deuill. For who considereth wisely what hee seeth, and compareth that which should be, with that which is; may rightly say, that the Epicure conceited not so many Imaginary worlds, as this world containeth Incarnate devils. Incarnate devils, quoth you: why there are none such: then are there nomen, say I, that delight to be vicious; and that true sentence is frustrate, *Totus mundus in maligno positus est*, The whole world is set on mischief. Come, come, let vs take the painting from this foule face, pull off the couer from this cup of popson, rip vp the couert of this bed of serpents, and we shall discover that palpably, which hath long time bene hidden cunningly: How: say you: Marry thus if you please: Compare things past, and you shall conceit harmes present.

Apoc. 12.

When that old serpent the devill (who with his tayle, dröw
 vnto him the third part of the starres, and with his seven heads
 and ten hornes, combated with Michael and his Angels) was
 overcome : knowing (like a wily fore as hee is) that his
 power was limited by a greater, and himselfe restrained by
 the mighty : yet willing to become Gods Ape (whome in
 enuie hee could not overcome) hee sent out seven devils to
 draw the world to capitall sinne, as God had appointed se-
 ven capitall Angels (who continually minister before him)
 to infuse vertues into men, and reduce soules to his seruice.
 And as the seven good are Michael, Gabriel, Raphael, V-
 riel, Euchudiel, Barchiel, and Salthiel : So of Sathans mi-
 nisters, Leviathan is the first, that tempteth with Pride ;
 Mammon the second, that attempteth by Auarice; Asmodeus
 the third, that seduceth by Lecherie : Beelzebub the fourth,
 that inciteth to Enuie : Baalberith the fift, that prouoketh
 to Ire : Beelphogor the sixt, that moueth Gluttony : Asta-
 roth the senenth, that induceth Sloth and Idleness.

These seven capitall sinnes sent out into the world, wan-
 ted no allurements to bewitch the eie ; no oratory, to seduce
 the eare ; no subtilty, to affect the senses : so that finally,
 seizing on the hearts of men, and wedded to their thoughts,
 they haue brought forth many and pernicious children, to
 the generall mischief of all nature. Some like Centaures,
 begotten of clouds, (as Ambition:) some like Serpents, nou-
 rished in corrupt dunghills, (as Sensualitie:) some like vapors,
 raised up to be consumed, (as Flattery.) Generally all so dan-
 gerous, that as rust deuoureth the iron, and the moth the gar-
 ment, so do these sinnes our soules.

The

The fearfull race of *Leuiathan*, with
the generation of his Incarnate
breed.



Leuathan the eldest, after that (in the former
ages and infancie of the world) hee had per-
verted Nembrod, brought Ninus to confusi-
on, begun tyranny in the first, and monar-
chie in the next; when in the kingdomes of
the East hee had left no regall seats unstrai-
ned with blood; & in the West, the true faith
affronted by many heresies: at last waring old (& more fruit-
full and subtil in doing mischief) hee raised up these contenti-
ous spirits to pervert our world (which retaining now a daies
and that very scarsely the only memory of the temperance of
their forefathers, are wholly diuerted and turned from the
meane, and accustomed for the most part in the extreames of
all vertue and godlinesse.) His first sonne is Vainglory, who
seeing his father wahren old in plotting villanies, broken
by fatall contentions, spent by many poisons, and imponerish-
ed by meere-excesse, hath preferred him to the mastership of
an hospitall, where hee now teacheth new paintings, to couer
ages wrinkles, strange pollicies, to supplant zealous procē-
dings; and subtil heresies, to infect the hearts of the simple.
This lustie ponker (taught to play the Protheus by his old
Grandfire the deuill) appeareth in diuers shapes to men, ap-
plying himselfe to all natures and humors. To Eue hee appea-
red like a Serpent, *Et eritis sicut dii*, And you shall be as gods,
said he: but in this world hee is Incarnate, meeting gentle-
men commonly at their ordinaries, schollers in their schools,
handicrafts men in their shops, soldiers in their exploits, shrou-
ding himselfe alwaies in the shadow of vertue, whereas in
truth he is but the effect of vice: he is backed with Boasting his
familiar brother; grounded in Discord, a branch of his
nature; attended by Inobedience, the fruit of presumption.

Greg. li. 16.

Albertanus
lib. 1.

Incarnate Devils.

In chiefe places he appears not but in the coat of Singularity, reioicing vainly in those stratagemes, which at last are determined in his owne ruine: witnesse Alcibiades, who (as Plutarch reporteth) nourished in his vaine felicities, perished unhappily by inconsideration and incontinencie. Of late daies knowing that his grandfather determines to keepe graund Christmasses in hel, he hath insinuated himselfe into the city in these kind of furnitures & apparitions, to prouide him store of fuell to furnish Sathans house of Distresse, and common place of Confusion. In Dowls hee walketh like a gallant Courtier, where, if hee meet some rich chuffes wortb the gulling, at euery word he speaketh, hee makes a moule of an elephant, he telleth them of wonders done in Spaine by his ancestors: where, if the matter were well examined, his father was but Swabber in the ship where Ciwill Oranges were the best merchandize: draw him into the line of history, you shall heare as many lies at a bzeath, as would breed scruple in a good conscience for an age: talke with him of trauels, ware thirty thousand crownes in eggshells at a Venerian banquet: if any wortby exploit, rare stratageme, plausible pollicie, hath cuer past his hearing, hee maketh it his owne by an oath: nay, to speake the whole pith of his commendations, truths are as rare in his mouth, as adulteries in Sparta. Touch me his hat, it was giuen him by Herry the second of Fraunce, when hee kist the Reingraues wife at his going into Almaine: commend the fashion of his beard, hee tels you it is the worke of a Turkish barber: his band was a prize gotten in Transiluania; where the truth is, he bought it in the Exchange for his mony: Charles the Emperour gaue his cloake: his sword was Mourndragons, all that hee hath if you beleue him, are but gifts in re ward of his vertue: where (poore asse as he is) were hee examined in his owne nature, his courage is boasting, his learning ignorance, his ability weaknesse, and his end beggery: yet is his smooth tongue a fit bait to catch Gudgeons; and such as saile by the wind of his good fortune, become Camellions like Alcibiades, feeding on the vanity of his tongue with the foolish credulity of their eares. Sometime like a Merchant he haunteth the Exchange; there
lets

lets hée in the disposalls of a Brokers shop, graue in looks, courtly in behaviour, magnificent to the simple sort, affable to the wiser, now enquiring of newes from Tripoly, straight boasting of his commodities from Ozante, filling all mens ears with so great opinion of his wealth, that euery one holdeth him happy that trust him, till in the end, both hée and they, prooue bankrupts. In his hood and habit hée will proue Ramus, to be a deeper Philosopher then Aristotle, and presume to read the Mathematicques to the studious, when he knowes not what either *Axis*, *Equator*, or *Circulus* is: draw him to Geomerry, hée will protest that *Dodechedron* is not a figure of twelue angles: vge him in Musike, he will sweare to it, that he is *A per se* in it, where hée is skillesse in Proportion, ignorant in Discord, negligent in Time, vnapt for Harmony, being both in soule & body a méere aduersary to all Science. For he that delighteth to challenge all things to himselfe, defraudeth his reason of Light, and his mind of Iudgement. Beware of this Devill friends, for if you make him a souldier, you shall find a false heart, or howsoeuer you thinke him, a very ideot. A Father speaking of him, saith, *Et seipsum perdit, & alium inficit*, He loseth himselfe, and infecteth others. Those only that haue calculated his nativity, say this of him, that if euer he be attached by good counsell, hee will hang himselfe: or if he be crost in his opinion, kill himselfe in despaire, that all the wiser sort may haue cause to laugh at him.

The next sonne Leviathan presenteth, is Ambition, catching at nothing but stars, climbing for nothing but crownes. This gallant Devill mouing at the first (before his Incarnation) a mutiny in heauen among the Angels, hath now assumed a body to raise tumults on the earth, and breake *sacrum societatis vinculum*, the sacred bond of society. In former times it was he only that peruerterd lawes, neglected affinity, inuented conspiracie, circumuenterd authoritie, giuing those pens occasion to report his excéeding tragedies, who were resolved to ground their eternity on the happy peace earnestly affected among all ciuill pollicies. It was Ambition at first that of Deioces a iust Judge, made an vniust Medes, and a tyrant. It was hée that

brought Tarquinius to hate amongst the Romans: it was hee that corrupted Nero, seduced Chabades of Persia, incensed Tiberius and Maximians, prouoked Policrates to assault the Samians: and not content to worke these troubles on the Continent, Sicellia Scandeth amazed at the murders contrived by him, and the waves were an insufficient wall for the Isles of themidland sea, to keepe out adulteries, murders, and ambitions. Phalaris and Agathocles groane vnder his burthens: and ~~wee~~ hath yet in memory, that hee alone made Athanasius murder his sonne, and Ajax through enuie and emulation assault his friends: neither hath his sinister influence had working only in mens hearts, but it inflamed women also, as Semiramis, Athalia, Agrippina in Neros time, Brunechild in France: so that whosoever readeth the ancient and moderne Chronicles, shall scarcely find any memorable act, except it be either grounded, seconded, continued, or ended in Ambition. But since the object of the scence is a helpe to the memory, I will shew him particularly in his right coat, discover him by his due circumstances, so that whosoever considerately weyeth how I describe him, shall be able to know him if hee meeteth him. If hee arise from obscurity, (as Changuis a smith, who as Lewis Regius witnesseth became Emperour of the Tartars) or from the potters furnace, as Agathocles:) hee laboureth tooth and naile to be skilfull in those things which are most plausible to the greater sort, and tollerable among the commons: his studio is for ostentation, not vertues sake: his bookes like Mansolus tombe, are comely without, but within nothing but rotten bones, corrupt practises: his apparell increaseth with his fortune, and as the inconstancy of worldly affaires direct him, so suteth hee both fashions and affections: and as vainly he desireth all things, so miserably feareth hee all men. In his study hee affecteth singularity, and is more proud in being the author of some new sect or heresie, then a good man is humble in the fullnesse of his knowledge: come hee into the eye of the world, hee creepeth into seruice with men of good credit, in feeding whose humors (hauing perhaps for want of some issue, made intrusion into some heritage) he matcheth not according to his birth, but the

the increase of his fortune : and by hook or crooke so to staire in the world, that not only he attaineth preheminentie in the city, but some place in Court : there begins hee with gifts to winne hearts, by fained humility to auoid emulation, by offices of friendship to bind his equals, by subtil insinuations to work his superiours, that he is both held worthy to be a statesman, or a state himselfe. Growne this step higher, the authoritie likes him not without the stile, wherein if any crosse him, look for poison in his cup, or conspiracy in his walks, or detractions among his equals : yea, so pestilent is his nature, that (like fire in the embers) he neuer sheweth but to consume both himselfe and others : if he perceiue any that by ripe iudgement contesteth his courses, with him he ioineth as if he sought his only protection vnder the wing of his glory : but the very truth is, he hath no other intent but this, to impe the wings of his renowne for feare he flie beyond him. Will you know his method : marie this it is : if the nature of the noble man whom hee enuieeth be flexible, he bringeth him in feare either of his faithfull seruants in his priuat family, or his trusty familiars that loue his honor, or (if hee hath but some inckling of suspect, or some millike bewtirt his Prince and him,) hee placeth Lucian in lying, leauing no meanes vsought, but (as the Orator saith, *omnem molens lapidem*) either to enforce feare or moue hatred : this done, hee worketh on the contrary side, incensing the Prince by some probable surmises (sworne and confirmed by his flatterers and intelligencers,) till the Noble loseth either his land, authoritie, or place, and hee attaine both his stile and promotion. When at his buriall who mourneth chiefest but hee : yet play he neuer so cunningly, as Cornelius Gallus saith :

*Certe difficile est abscondere pectoris æstus,
Panditur & clauso sapius ore furor.*

If hee endeauour to strengthen himselfe, hee doth but auoid his owne daunger, that after his owne assurance, hee may be

Incarnate Devils.

be moze able in others mischiefs: to those he fauoureth, and such as further his proceedings, hee is a Patron to protect their writings, and a Judge to dissemble their escapes: yea, if any of his traine hath offended the law, he writes as Agesilaus did to Hidrieus Cares in the behalfe of Nicias, *Niciam si nihil peccauit, dimitte; sin peccauit, nostri causa dimitte: omnino autem dimitte*. If Nicias (saith he) hath offended nothing, dismisse him; if he be faulty, release him for my sake: howsoeuer it be, set him at liberty. If (according to Machiauels doctrine) he haue a great State opposed against him to preuent his encrease, with him he playeth as the Ape with his pong ones, he kills him with coaxing him, he giues ayme to his error, he wes patience if hee thwart him, encourageth him to dangers, vseth on his rashnes, and thus like a little worme, eateth thzough a great tree, and by obseruing times, winneth his triumph: of all things a likes not to heare of Theophrastus lesson, that *cum viuere incipimus, tunc morimur*: when we begin to liue, then we die: for of all his suspects this is the greatest, that his actions in this world can not work felicity in another: yet with Alexander in his life time he longeth to be flattered: and though in soule he knowes himselfe to be a Deuill, yet to the world forsooth he would be deified. Alas, how many are shipwackt on this rock: (as that Atheist Iulian the Apostata) how many of these sorts (as Cæsar, Phocas) in their age, Cæsar Borgia (otherwise called Duke Valentini-an) Corradine in Naples, Christiernes of Denmarke, Ericus of Swethland, haue unhappily drowned theselues in this puddle? But leaue we him as sufficiently discovered, and let vs see the third Diuel incarnate, which Leviathan hath brought forth to corrupt and haunt this world: and who is he thinke you? Forsooth no begger, but a gallant of the first head, called Boasting, who hath an impure Cleon flattering at his heeles (as had Alexander) or a lasciuious Martiall (as Domitian.) He with Nabuchodonoser will boast that he hath builded Babilon, with the King of Tike vaunt that he is God, and with the proud Pharisee accuse the Publican, and iustifie himselfe. This is a lustie bruit amongst all other Diuels, his beard is cut like the spier of Grantham Teeple, his eyes turne in his head like the

Puppets

Incarnate Diuels.

Puppets in a motion, he draweth his mouth continually a-
 way in disdain, and what day soeuer you meet him, he hath a
 sundrie apparell: Among Sectaries he walketh poorly, daub-
 ing his face with the white of Spaine to looke pale; fixing
 his eyes still on heauen, as if in continuall contemplation; de-
 meaning himselfe like an Anabaptist, (as Sleidan disciphereth Sleid. lib. 12.
de flau. relig.
 them) to the end he may be reputed as mortified, and a contem-
 ner of the world: then backbiteth he the Cleargie, commen-
 ding the simplicitie of his conscience, and getting Presumption,
 Pertinacie and Contention, his swozne brothers, into his com-
 panie, he maligneth all men that commend him not, sweares
 that Gospeller to be a dzonckard whom he neuer knew, pro-
 tests this Bishop to be a Pestozian, who notwithstanding
 with Cirile and the Counsaile of Ephesus condemneth his say-
 ing, *Ego huiusmodi & trimessem haud quaquam confiteor deum.*
 He condemneth all mens knowledge but his owne, raising up
 a Method of experience with (mirabile, miraculoso, stupendo, and
 such faburthen words: as Fierouanti doth) aboue all the learned
 Galienists of Italie, or Europe. Bring him to counsaile, he dis-
 turbeth the fathers: make him a Lawier, he nourisheth con-
 tentions: thwart him in his opinion, he will sweare that Capi-
 canu Muscio the Spaniard, was a moderate souldier, where in
 the expedition against the Turke (whē Sebastiana Venero was
 Generall of the Armie of the Venetians, and Marco Antonio
 Colbuno Generall for the Pope, and Lieutenant of Don Iohn
 D'Austria) he and two of his companions, were hanged for se-
 dition and insolence. Though he looke with a counterfeit eye,
 none must see further then he, and whatioeuer he saith, must
 be held an Aphorisme, or he flings house out of the window
 with his boastings. If he heare any man praised, he either ob-
 scureth his fame by condemning him of dissolutenelle, or detra-
 ceth from his credite by vrging some report of intemperance.
 So that he wholly ascribeth desert to himself, and laies the bur-
 then of imperfection on all others mens backs. In the Station-
 ners shop he sits dailie, Ribing and clearing ouer enery pam-
 phlet with Ironicalle teasts; yet heare him but talke ten lines,
 and you may score by twentie absurdities: I am not as this

man is, is his common protestation, yet a more aranter Diuel is there not betwixt S. Davis and London. Make him a schoolmaister and let him liue on his Accidence, no man passeth the same sword with him but he doo wnes him; Perseus is a fole in his stile; & an obscure Poet. Scatius, *nimium tumidus*, too swelling. He hath an oare in euery mans boat; but turne him loose to write any Poeme, God amercie on the soule of his numbers: they are dead, dul, harsh, sottish, vnpleasant, yea Eldertons nose would grin at them if they should but equall the worst of his Ballads. But soft who comes here with a leane face; and hollow eyes, biting in his lips for feare his tongue should leape out of his mouth, studying ouer the reuertions of an ordinarie, how to play the ape of his age? I know him wel, it is Derision, a prettie Diuel I promise you, at his heeles waits Rash Iudgement in a cloake of Absurdities: Ho Apelles look to your pictures, for these Diuels will reproue them; Sirha, cut not your meat with the left hand, spit not without the comely carriage of your head, speake not an accent amisse I charge you; for if Derision catch you in one trip, Rash Iudgement shal condemn you, and he will execute you. But how I pray you? Marry he will run ouer all his varietie of filthie faces, till he light on yours: beat ouer all the antique conceits he hath gathered, till he second your defect, and neuer leaue to deride you, till he fall drunke in a Tauerne while some grow sicke with laughing at him, or consult with Rash Iudgement how to delude others, that at the length bee proueth deformaty himself. This cursed Cam cares not to mock his father; & as the Rabin Hanany saith, He neuer sitteth but in the chaire of Pestilence, his merest profession is Atheisme: and as Iob saith, To morke at the simplicitie of the iust: to be brieue with Seneca in Medea.

Nullum ad nocendum tempus angustum est malis.

No time too short for bad men to doe hurt.

It is meat and drinke to him when he is mocking another man: Christ his Saniour is a Carpenters sonne: Christians, Galileans in contempt: Say such blasphemie uttereth he betwixt the Holy ghost and the blessed and Immaculate Virgine Marie, as my heart trembleth to thinke them, and my tongue
abhor

abhorreth to speake them.

¶ Pert him marcheth Hypocrisie in a long gowne like a scholar; how like his father Leviathan he looks? But that his horns are not yet budded, because he moulted them verie lately, in the lap of an Harlot. Oh how ancient a Gentleman would hee be! he claimes from Simon Magus his petigrée, and by dissent tells of Silene the Harlot his first by the mothers side, the comes he to Menander the coniurer, from him reckons he to the Pico-latts, who held y^e axiome of Aristotle in a sinister sence, *Bonum quo communius eo melius*, A good faire wench the commoner shee were, the better she were: Then Cherinthus, Ebion, the one confirming that circumcision was necessary, the other, that Christ was not before his mother: next these the yeaere 109 Marcion, denying God the creator to be the father of Christ: then Valentinian, alleaging that Christ participated nothing with the Vir-gine Marie: From them to the Cataphrighi, Tatiani and Seueri-ans; after these to Florus and Blastus in the time of Eleutherius the first. It were too long to reckon the whole of them, but this I am sure of, the last sectarie of his kin now alive (as he saith) is a Bzownist, and an Hereticke he is I warrant him. This Di-uel (as most conured by the constant and ghostly writings of our fathers and scholemen,) I leaue to discover, only this much of him as a true marke to know him by; he begins his innoua-tions, because he is crost in his requests, as Blastus; neither is he fauored but by the ignorant and vnlettered, as by Theodotus a cobler: to be short, as Augustine saith, *Ad hoc haereses sinuntur esse vt probati manifesti fiant*, Therefore (saith he) are heresies suffered to flourish, to the end that being proued they may be made manifest.

Nicephor. lib.
3. cap. 7. Au-
gustine Psal.
67. vers. con-
gregatio.

Another sonne hath he, and his name is Curiositie, who not content with the studies of profite and the practise of commen-dable sciences, setteth his mind wholie on Astrologie, Negro-mancie, and Magicke. This Diu^l prefers an Ephimerides before a Bible; and his Ptolomey and Hali before Ambrose, golden Chrysostome, or S. Augustine: Promise him a familier, and he will take a flie in a box for good payment: if you long to know this flane, you shall neuer take him without a booke of cha-racters in his bosome. Promise to bring him to treasure-troue,

he will sell his land for it, but he will be consened: bring him
 but a table of lead, with crosses (and Adonai, or Elohim written
 in it) he thinks it will heale the ague, and he is so busie in find-
 ing out the houses of the planets, that at last he is either faine
 to house himselfe in an Hospitall, or take vp his Anne in a pri-
 son: he will not eat his dinner before he hath lookt in his Alma-
 nake: nor paire his nailes while Munday, to be fortunat in his
 love: If he lose any thing, he hath readie a sue and a key, and
 by S. Peter and S. Paule the soul rideth him: hee will shew you
 the Devill in a Chrystal, calculate the natiuitie of his gelding,
 talke of nothing but gold and silver, Elixer, calcination, aug-
 mentation, citrination, commentation, and swearing to en-
 rich the world in a month, he is not able to buy himselfe a new
 cloake in a whole yeare: such a Diuell I knew in my daies,
 that having sold all his land in England to the benefite of the
 cosener, went to Antwerpe with protestation to enrich Mon-
 sieur the Kings brother of France, Le feu Roy Harie I meane;
 and missing his purpose, died miserably in spight of Hermes in
 Flushing. Of this kind of Devill there was one of late daies
 flourishing in Lions (a famous cittie in France) who was so
 much besotted with starre gazing, that he credibly believed that
 there was a certaine Divinitie in the Sunne, the Moone, and
 other Planets, saying that the Sonne was true God, which he
 tearmed the chiefe light and *Supremum genus*, above all the Ca-
 tegories of Aristotle, but after a little Eleborus had purged him,
 and reason consulted him, he recanted. This Diuell if he fall ac-
 quainted with you (as he did with the Arians) he ties you to
 Martinet their familiar, maketh you honour Sathan in forme
 of a Bull, binding you to horrible and abominable crimes, as
 first to adore the Devill as God, then to disavow your Bap-
 tisme, next to blasphememe your creator, fourthly, to sacrifice to
 the Devill, fifthly, to vow and dedicate your own children to his
 service, sixthly, to consecrate those that are vuborne, seventhly,
 to seduce others to your power, eighthly to sweare by the name
 of the Diuell, ninthly, to procure abortion to prevent Bap-
 tisme, tenthly, to eat your children before birth as Horace writ-
 teth and partly insinuateth.

Non peransalamea vinum puerum extrahat alius.

Then teacheth he you to kill and poison, againe to rot cat-
tell by charmes, then to raise stormes and tempests by inuoca-
tion of Devils: what need more hozroze? Blasting of corne, in-
ducing of famine, prodigious incests, the sonne with the mo-
ther, the daughter with the father, Magicall ingendzings be-
twixt the sorcerer and the Diuel, called by the Hebrews Ticeh;
al this (as Barkly Ciprian in his Recantation confesseth, *Mallens*
maleficorum: and Prieras in his Booke *De demonum mirandis* wit-
nesse) are the fruits of Curiosity, and the working of sozceries,
and the instructions of the Diuell. There are many in Lon-
don now adaies that are besotted with this sinne, one of whom
I saw on a white horse in Fleetstrat, a tanner kname I neuer
lokt on, who with one figure (cast out of a schollers studie for a
necessary seruant at Bocardo) promised to find any mans orren
were they lost, restore any mans goods if they were stolne, and
win any man loue, where, or howsoeuer he settled it, but his
Jugling knacks were quickly discovered, and now men that in
their opinions held him for a right coniuurer, dare boldly sweare
that he is a rancke cousener.

Another sonne Luiathan hath that deserves discouering, for
of all the children his father hath, he is most befriended & least
suspected: his name is Superfluous Inuention, or as some tearme
him Nouel-monger or Fashions. Sometimes he is a cooke, inu-
enting new sauces and banquets, sometimes deuising strange
confections to besot an idolater of his bellie, sometimes for an
irefull man he deuiseeth strange reuenges, sometime for a fear-
full, strong towers to kepe him in: he is excellent at billiment
laces to deuise new, and for pouders to breake the cannon, and
poisons to kill lingeringlie, he yeelds neither place to Fierouani
nor any Italian. If Ladies lacke paintings and Beleeze, Wes-
pce affords not the like; and if your mastership lacke a fashi-
on, commend me to none but him. This is he who first found
out the inuentions to curle, and to him it is ascribed the chan-
ging and dying of haire: for he could be no lesse then a Diuell
in my opinin, that durst falsifie Gods words, where hee saith,
Non potes vnum capillum facere album aut nigrum, Yet dare he ad-

Matth. 5.

uenture to know all. Cleopatra in her time was his dear friend, and in our age he is sought too both in Towne and Countrie. The chimes of Béele in great houses are scantled to buie chains of gold; and the almes that was wont to relēue the poore, is husbanded better to buy new Kebatoes: it is monstrous in our opinion to see an old man become effeminate, but is it not more monstrous to see the old woman made young againe! the Elephant is admired for bearing a litle castle on his back, but what say you to a tender, faire, young, nay a weakling of woman-kind, to weare whole Lordships and manor houses on her backe without sweating? *Vestium luxu* (saith Tully) *arguit animum parum sobrium*, Alasse sobrietie where shalt thou now bee sought, where all men affect pompe? The Plowman that in times past was contented in Russet, must now aduaies haue his doublet of the fashon with wide cuts, his garters of fine silke of Granado to meet his Sis on Sunday: the farmer that was contented in times past with his Russet Frocke & Mockado sleeves, now sels a Cow against Easter to buy him silken gēre for his credit. Is not this Fashions a iolly fellow that worketh this? Urge the constitution of the Apostles to our gallants, *O homo mors aeterna tibi parata est, quoniam propter ornatum tuum illaqueasti mulierem ut amore tui flagraret*, Man eternall death is prepared for thee, because thou hast allured women to sinne by thy dissolute garments. Tut say they, we stand not on credite nor on conscience; and yet they lie too, for so long they stand on their credites that they utterly fall by them. Crie out with them to the woman, and will her not paint her visage; now I saith Sir Isole (will she say) helpe of nature is no sinne, to please my husband: Nay, whispers Fashion in her ears, if you be Gods works, you had the more reason to be adorned because his. Impiety thus alwaies attending on this Deuill, he forgeth excuses to dispence with conscience. It is a great matter saith Tertulian to see the vanitie of women in these daies, who are so trimd and trickt, that you would rather say they beare great Forrests on their necks, then modest and ciuill furnitures: Tut answers Fashion, it keepes their faces in compasse; To weare wiers and great ruffes, is a comely cops to hide a long wrinckled face in. **Woul-
ders**

Constit. A-
post. l. b. 1.
ca. 4. & 9.

sters for crookt shoulders, who but Fashions first sold them in Venice: and since busks came in request, horne is growne to such a scarcitie, that Leviathan hath cast his owne beakers of late to serue the market. There are bouldsters likewise for the buttocks as wel as the breast, and why forsooth? The smaller in the wast, the better handled. Belæue me, I thinke in no time Ierome had better cause to crie out on pride then in this, for painting now adales is growne to such a custome, that from the swartfaste Devil in the kitchen to the fairest Damsel in the citie, the most part looke like Wizards for a Homerie, rather then Christians trained in sobrietie: O poore woman (cried the Father) canst thou lift vp thy face to heauē, considering God knows thee not: But all this moues not (quoth Inuention of Nouelties) we must haue moze new Fashions: well be it so master Diuell, yet let your dames take this verse of Martials for a conclusion:

Omnia cum fecit Thaida Thais olet.

Lib. 6. c. p. 8.

When Thais hath done all, yet Thais smels.

But let vs leaue this Diuell at his cutting bozd intentiue for new fashions against next Christmas, and see what Diuell and sonne of pride marcheth next, forsooth Ingratitude, carelesse both in apparrell and lookes: This is a generall fellow, and thinkes scozne to be vnseene in all the sinnes of the world. If he receiue graces from God, it not his mercie that giueth them, but his owne industrie; he is a right Pelagian, presuming by naturall vertue (without the grace of God) to attaine Paradise: Giue him what you can, hee condemnes you for your labor: he calls his maister old dunce that taught him learning; and to his father that brought him vp, he protests he knows him not poore growne, nay if he beg he scoznes to releue him: his benefactors might haue kept their money with a vengeance: and for his Lord (if he serue at any time) none but Ingratitude if hee decay, will soonest sell him to a sergeant, he is the fittest instrument to hang his Maister, so that of Plautus is verie aptly applied vnto them.

Si quid benefacias lenior pluma gratias.

Si quid peccatum est plumbeas iras gerunt.

Lighter then feather, thanks if thou befriendest.

But

But leaden wrath they beare if thou offendest.
 To be short with Ieuenal in his Satires.

Ingratis ante omnia pone sodales.

Of all men flie vngratefull friends.

Nihil augetur ingrato (saith Barnard) *sed quod accipit, vertitur ei in perniciem*, To an vngratefull man nothing is encreased, and that which he receiueth, turneth to his destruction. Pliny in the Prologue of his naturall Historie calleth them *fures & infelices*, Theeues, and vnhappy, that acknowledge no benefites: and Seneca the Philosopher counteth them worse then Serpents, for Serpents (saith he) cast out their poison to other mens destruction, but vngratefull men without their owne disgrace cannot be vnthankfull. Hermes Trimegestus counteth the best sacrifice to God to be Thankfulness, it followeth then *a contrarijs* that the worst thing in his sight is Ingratitude. The commentar vpon Aristotles Booke De animalibus telleth a storie to this purpose: A certaine husbandman nourished an Aspis in his house, feeding him daily at his owne table, and chearing him with his owne meat; it fortun'd a little while after that hee brought forth two yong ones, the one of which poisoned the husbandmans sonne, and brought sorrow to his household: The old breeder considering this (in the sight of the father) murthered the offender, and as if ashamed of his ingratitude, departed the house with the other. Behold sence of benefite in a Serpent, and will man be vnthankfull: The Lion that was healed by Andronicus in the wood, did he not saue his life in the Theatre? Man consider this, and to bring thee the more in hatred with this fiend, weigh this one example of Seneca written in his fourth Booke De beneficijs: A certaine souldier indangered by shipwracke, and floating (for the space of twentie daies) on a broken mast in a sore tempest, was at last cast ashore in a Noblemans Lordship, by whom he was relieved with meat, clothes, and monie: This Nobleman comming to Philip of Macedon his King, and encountering a little after with this vnthankfull souldier, was by him accused of false Treason: and so much for the time did iniquitie preuaile, that not only he indangered the Noblemans life, but possesse his goods like Wolfe, by the beneuolence

lence of the King: notwithstanding truth (which according to Seneca in Oedipus, *adit moras*, hateth delay) being at last discovered, and the king ascertained of the wretched souldiours ingratitude, he branded him in the face with a burning yron, and dispoiling him of his ill gotten goods, restored the other: so deale you by this Diuell of our age, and beware of his subtilties, for if once he proue an intelligencer, he will helpe to hang you.

The next Harpie of this breed is Scandale and Detraction, This is a right malecontent Deuill, You shall alwaies find him his hat without a band, his hose vngartered, his Rapier *punto renuerso*, his lookes suspicious and heauie, his left hand continually on his dagger: if he walke Houles, he sculks in the backe of the Iles, and of all things loueth no societies: if at any time he put on the habit of grauitie, it is either to backbite his neighbour, or to worke mischief: well spoken he is, and hath some languages, and hath red ouer the coniuuration of Machiavel: In beleife he is an Atheist, or a counterfeit Catholicke; hating his countrie wherein hee was bred, his gracious Prince vnder whom he liueth, those graue counsaillors vnder whom the state is directed, not for default either in gouernement, or pollicy, but of mere innated and corrupt villanie; and vaine desire of Innovation. He hath bene a long Traueller, and seene manie countries, but as it is said of the toad, that he sucketh vp the corrupt humors of the garden where hee keepeth; so this wretch from all those Prouinces he hath visited, bringeth home nothing but the corruptions, to disturbe the peace of his countrie, and destroy his owne bodie and soule. If he studie, it is how to dispence and frustrate statutes, and (being grounded by ill counsel, and prepared for mischief) he laboureth (as the Legist saith) not to auoid the sinne, but the penaltie. This fellow spares neither Nobilitie, Clergie, nor Laetie, but (like that Roman Emperour, unworthie the naming) desireth that the whole people and commonaltie had but one head, that he might cut it off at one stroke. Let him haue no cause, he wisheth Vitellius miserie to maiestie, and swears by no small bugs, that all the world is imprudent that implorcs him not: This is hee that in priuie Conuenticles draws discontented Gentlemen to conspiracies,

and having brought the past the mercie of the lawd, he bewraies them first; bringing them to a violent end, and binding himselfe to perpetuall prison: But woe be unto him (saith Christ) by whom the scandale and offence commeth, it were better for him that a millstone hung about his necke, and that he were cast into the bottome of the sea: It is a position in the Apophthegmes of the Rabins, that he that draweth many men to sin, can hardly settle himselfe to repentance; then in what miserable estate is this wretch that delighteth in nought els but traitterous and deuillish stratagems: his daily companion in walke, bed, and boord, is rebellion and disobedience; and of the seed of this Serpent are raised so many monsters, that no cittie in Italie hath bene vntained with them; and no Kingdome in Europe vnmolested by them. I would they obserue that golden sentence of Cornelius Tacitus registred by Machiavel, who saith, That men ought to honour things past, and obey the present, desiring and wishing for good Princes, and howsoeuer they proue to endure the: I but (answers Scandale) I never respect how things bee, but how I wish them to be: not withstanding (sir Devil) let this be your looking glasse, That neuer scandale or conspiracie hath ben raised, but the practiser hath at last rewd it. The little Spaniard that assailed Ferdinando the wise king with a knife; Deruis the Turkish Priest that assaulted Baiazeth, what end came they to? Either their enmie (to their shame) was discovered by their feare, or drowned in their blouds. The scholemaster that betrayed the Phalerians children, was he not whipt home by Camillus? Antigonus, Caesar, and all these Monarchs, haue they not loued the Treason, but hated the Traitor: Read all the annals and obseruations of antiquitie, and there hath nothing begun in corruption, but hath ended in mischief. But for your detraction, Scandale, blush you not to vse it: No, say you, the Diuell delighteth in mischief; yet will I giue your Mastership short hornes since you are so much a beast, that you may hurt no man: your course is you say to backebite superiours, to scandale the fathers and gouernours of the church, to bring Christians and Catholique Religion in hatred; but wretch as thou art, know this, that he that toucheth the credite of

of the Cleargie, toucheth the apple of Gods eye: and who so loveth to detract, is hateful to God: the wise man saith, that the detractor is *abominatio hominum*, the abomination of men: and Gerson saith, that detraction is graver then theft. This Diuell is fitly figured in that beast which Daniel saw having three ranks of teeth, to whome it was said, Arise and eat my flesh: These three orders of teeth are three manners of detraction: The first is to diminish or misinterpret the action of a man, as if done under corrupt intention; or comparing one desert with another, to shew that the action was not done so virtuously as it ought, neither so perfectly as it might have bene: The second manner, is (under an intent of defamation) to publish a mans hidden defects, which by the law of charitie should bee hidden, and in reason may be wincked at: The third manner is the most mischievous, which is to imagine treasons and impose them on innocents. These teeth Peter teacheth all Christians to beat out when hee saith, Laying apart all malice, and deceit, simulation, enuise, and detraction, desire milke: And what milke is this? Trulie sweet, and charitable words, for it is the nature of the tongue to speake good and virtuous things; what otherwise it uttereth, it is but the corruptions of the heart. A detractor (as a father saith) may rightly be compared to Cadmus of Greece, who sowed Serpents teeth on the earth, out of which arose men who slew one another: so the Detractor spreddeth nothing but corrupt and venomous seed, out of which spring contentions, warres, and discentions among men. A Detractor likewise (saith Holgor) is like a stincking sepulcher, for as out of the one issueth foule and poysonous saours, so out of the others mouth commeth sedious, and pernicious conspiraces. It is a conclusion of Austines, that *Qui negligit famam crudelis est*, He that neglecteth his fame is cruell; and another Philosopher witnesseth, that hee that loseth his credite, hath nought els to lose. Beware therefore of this diuellish Scandale, Rebellion, and Detraction, and crosse you from this Devill, least he crosse you in your walkes.

Zachar 2.
Romans 1.
Prou. 24.
Dan. 7.

1. Det. 2.

Ovid. 4. Metamorph.

Holgor in lib. sapi.

Incarnate Devils.

Another Diuel of this age (and the sonne of Lewiathan) is Adulation, who goes generally setting in Noblemens cast apparel, he hath all the Sonnets and wanton rimmes the world of our wit can afford him, he can dance, leape, sing, drinke vp-se-prise, attend his friend to a bawdie house, court a Harlot for him, take him by commodities, feed him in humors; to bee short, second and serue him in any villanie: If he meet with a wealthy yong heire worth the clawing, Oh rare cries he, doe hee neuer so filthily, he puls feathers from his cloake if hee walke in the street, kisseth his hand with a courtesie at euery nod of the yonger, bringing him into a soles Paradise by applauding him; If he be a martiall man or imploied in some Courtly tilt or Tourney, Marke my Lord (quoth he) with how good a grace hee sat his horse, how branelie hee brake his lance: If hee bee a little bookish, let him write but the commendation of a flea, straight begs he the coppie, kissing, hugging, grinning, & smiling, till hee make the yong Drincocks as proud as a Pecoocke. This Damocles amongst the retinue carries alwaies the Tabacco Pipe, and his best lining is carrying tidings from one Gentlemans house to another: some thinke him to be a bastard intelligencer but that they suspect his wit is too shallow. This is as courtlie an Aristippus as euer begd a Pension of Dionisius, and to speak the only best of him, he hath an apt and pleasing discourse, were it not too often sanced with Hyperboles and lies: and in his apparel he is courtly, for what foole would not be brane that may flourish with begging: The sword of a persecutor woundeth not so deeply as he doth with his tongue. Neither doth the voice of a Syrene draw so soone to shipwreck as his words: yet (as Aristotle and Cicero thinke) he is but a scruple fellow, and according to Theophrastus, he is an ant to the graine of good nature: Of all things he cannot abide a scholer, and his chiefest delight is to keepe downe a Poet, as Mantuan testifieth in these verses:

Augu. in.
Psal. 6. 9.

Cicero lib. 2.
Inscul. quest.

Mant. in
Eglog.

*Est & apud reges rudis, inuida, rustica turba.
Mimus, adulator, leno, assentator, adulter,
Histrion, scurra quibus visum odiosa poetar.*

Mille

Incarnate Devils.

21

*Mille modis abigunt : ut quando cadauera cerni.
Inuenere, fugant alias volucresque ferasque.*

There is in Princes and great mens courts (saith he) a rude, enuious, and rusticke troupe of men, ieasters, flatterers, bawds, soothers, adulterers, plaiers, and scoffers, who hating all vertue find a thousand inuentions to dzine Poets thence, like to Har- rion crows, that hauing found a carcas, dzine all other birds from it: and as the Culuer (as Ouid saith) alwaies seeketh and haunteth the cleanest Doncoat, so this flattering Diuel is stil conuersant in the house of the mightie: and as in the fattest ground growes the rankest grasse, so with the men of greatest ability dwelleth the chiefeest flatterie (S. Ierome calls him a Do- mestical enemye.) This *Kolaxia* as the Graeke tearmes it, hath but litle difference from rauening, for if we beleue Caeleius Rodegi- nus, & Erasmus in his Apophthegmes, the only changing of a let- ter, will make Corachas & Colachas crows & flatterers all one. Alexander meeting with this Diuell in the person of Aristobu- lus, consured him quickly, for as Politian writeth on Suetonius, he not only scorned his flatteries, but cast his Chronicles into the riuer of Hydaspes, telling him that he deserved no lesse, who had so fabulously handled his victories: had Herod done no lesse when the Tyrians cald him God, his pride had not bene notifi- ed to the world; neither stricken by an Angell, should hee haue bene deuoured by wormes. This feind is continually attended and accompanied with foure of his brethren, Lightnes of mind, Vaine Ioy, Singularitie, & Defence of a mans sins: Lightnes of mind teacheth him to presume, Vaine Ioy swelleth him with tempo- rall prosperities, Singularitie makes him affect innouations to please, Defence of his sinnes groundeth him in his owne mis- chiefes; This sin is the only peruerter of friendship, and distur- ber of societie, and unhappily saith Tully is that possession good, which is purchased by simulation & flatterie: so that great cause had both the fathers and Philosophers to detest this sin, because they knew that man is naturally apt to flatter himselfe, and is best pleased to heare his imperfections dissembled. The anci- ent Emperours desirous to auoid this erroz, and to banish this

*Aspicis ut
veniant ad
candida testu-
columbae?*

*Herome in
Pro. I. super
illud si se la-
stauerit, Gal.
Rod. lib. II.
Erasm. Apop.
4. chap. 33.*

Cicer. offic. 3.

poison from their pallaces, sought out the wisest men to be their Counsaillers, who most of all detested this vice, as Salomon who was aduised by Nathan and Sadoch: Carolus Pius the Emperour, by learned Alcuinus: Traian the first, by learned Plutarch: Nero the vniust, by graue Seneca: Alexander (though a conqueror) by ingenious Aristotle: Prolomey of Egypt, by the 70 interpreters. To conclude therefore the discourse of this Deuill, I will end with two notable actions of the Romanes, whereby you may perceiue by them, to make estimation of truth, and to grow in detestation of Flatterie and Falshood: The Emperour Augustus in his triumph over Antonie and Cleopatra, led to Rome (amongst his other spoiles) a graue Egyptian Priest of sixtie yeares old, whose life was so full of continence, and words so storozed with truth, that it was neuer heard of him in all his life time that hee had told vntruth, or vsed flatterie; for which cause it was concluded by the Senate, that hee should presently bee set free, and made cheife Priest, commanding (that among the statues of famous and renowned men) one in especiall should bee reared for him. Spartianus on the contrarie side, sheweth an example quite opposite to this, and this it was: during the Empire of Claudius, there died a certaine Roman called Pamphilus, who as was clearely proued, had not in all his life time spoke one true word, but wholly delighted in lying and flatterie: for which cause the Emperour commaunded that his bodie should bee left vnburiel, his goods should bee confiscate, his house ouerthrowen, and his wife and children banished Rome, to the end that the memorie of a creature so venomous, should not liue and haue residence in his Commonweale. In which two things Messia vseth this obseruation, that in the time that these first effects happened, the Romanes were mortall enemies of the Egyptians, for which cause it may easilie bee seene how powerfull the force of truth is, since the Romanes raised a statue to their Enemy, and depriued their homeborne sonne and Cittizen of buriall for being a flattering liar: Whereto hee, and here conclude I the description of this fiend.

Behold

Second, sei. de
Messia lib.
2. cap. 117.

Behold next I see Contempt marching forth, giving mee the Fico with this thombe in his mouth, for concealing him so long from your eie sight: He was first nursed by his owne sister, Custome to sinne, and therefore according to Thomas Aquine, *Magis peccat peccans ex habitu, quam aliter*, He sinneth more, sinning in habitude then otherwise: Contumacie hath steeled his lookes, so that he disdaines his superiours, and Rashnesse so confounds him with will and passion, that hee is wholly subiect to headlong Precipitation: Arrogancie maketh him sumptuous in apparrell, loftie in gate, affecting in speech, and thus marcheth forth this Incarnate Deuill, God blesse your eie sight. This is he dare breake statutes, blasphem the lip of superiours, Mocke preachers, beat Constables, and resist Writs, nay, which is the sin of the Devils, contemne God. If a poore man salute him, hee lookes as if he scorned him, and if he giue him but a becke with his finger, hee must take it as an almes from an Emperour: The wisest man is a foole in his tongue, and there is no Philosophie (saith he) but in my Method and carriage: he neuer speaks but hee first wags his head twice or thrise like a wanton mare ouer hir bit, and after hee hath twinkled with his eies (as hee would read his destinie in the heauens) and chewed the wordes betwene his lips (as if nought but the flower of his Phrase could delight or become him) out braies hee forth so simple a discourse as would make a mans heart burst with laughing to hear it: To the cobbler he saith, set me two semicircles on my suppedistaries; and hee answeres him, his shoes shall cost him two pence: to his seruant hee chops the fragments of Lattin in euerie feast of his phrase, My deminitive and defectiue slaue (quoth hee) giue mee the couerture of my corpes to enscorse my person from frigiditie; (and al this while hee calls but for his cloak.) Get him write letters to his friend, and marke mee his Method: Dren of my Science in the Catadupe of my knowledge, I nourish the Crocodile of thy conceit; my wrath-venge (hee meanes his sword) shall annihilate their identities, and seperate the pure of their spirits from the filthie of their flesh, that shall frustrate thy forwardnesse, or put

Incarnate Devils.

put out the candel of thy good conceit towards me. Should I register the whole, it would rather ware tedious then delightfull: and as his speech is extreamely affected and fond, his writing ridiculous and childish, so is his life so far out of square, that nothing can refozme him: Talke to him of obedience, he saith it is the seale of a bace mind: Tell him of good gouernment, it is the gift of fortune, not the fruit of consideration: Rip by the successe of battels, he saies they were not well followed. In bzyefe, nothing can please him, who despiseth all things. If you say that (as Publius Mimius saith) the smallest haire hath his shadow (& with Rabin Ben-Azai) that no man liuing is to bee contemned, for euerie man shall haue his hower, and euerie thing hath his place; Hee will answere *aquila non capis muscas*, Euerie bace growme is not for my companie. Beware of this Doemon, for though hee bee the last of Leuiathans race, yet is hee the arrantest and subtillest Atheist of all these Devils. Hitherto haue I discovered pride and his children; now ha-ving taught you to know them, let me instruct you to avoid them.

As euerie mischief is best avoided by opposing against him his contrarie, so arme your selues with Humilitie against Pride and his faction, and he shall not confound you: For as Augustine saith, Pride sinketh to Hell, and Humilitie leadeth to Heauen: Pride is the step to Appostasie, and being opposed against God, is the greatest sinne in man. All other vices (saith Augustine) are to bee taken heed of in sinnes, but this, in good doings, least those thinges that are laudably done, bee lost in the desire of praise. Follow Christ *quia mitis est*, and heare a Father crying to you, *Ecce habes humilitatis exemplum superbia medicamentum*, Behold thou hast an example of Humilitie, and a medicine against Pride: Why swellest thou therefore Oh man? Thou lothsome and carrion skinne, why art thou stretched? Thou filthie matter, why art thou inflamed? Thy Prince is humble and thou proud; *Caput humile, & membra superba*, The head humble, the members loftie, thus farre bee. Let vs resemble the Pecoche (according to

August. E.
pist. 38.

August. ad
Dioscor.

to the counsell of Ierome) which no longer delighteth in the brightnesse and beauty of his feathers, but whilst he beholdeth them, and seeing the deformitie of his feet, is confounded and ashamed: so let vs, considering our infirmities, be ashamed of our loftinesse, remembering daily that of Seneca:

Sequitur superbus victor à tergo Deus.

Reuenging God attends vpon the proud.

Amongst many other plagues of a proud man this is one, that *Dominus deridebit eos*, as the Psalmist saith, Our Lord shall laugh them to scorne: where, of the iust and humble man it is said, *Letabitur cum viderit vindictam*, He shall reioice when hee seeth the reuenge. Wery rightly is a proud man compared to smoke, the which the more it ascendeth, the more it vanisheth: so the loftie and proud minds of this world, the more they are mounted, the more suddenly are they consumed. To be short, (and in a small lesson to shew a true remedie against Pride and all his followers) vse this: first, consider how God hath grievously punished that sinne: next, call to thy consideration mans mortall weaknesse and infirmity: thirdly, keepe in memorie the reward of Humilitie, and the hainousnesse of Pride, expressed in Boetius by these words, *Cum omnia vicia fugiant à Deo, sola superbia se ei opponit*, Whereas all vices flie from God, only Pride opposeth herselfe against him. And let this serue for a due conclusion set downe by Salomon, that *Vbi superbia, ibi & contumelia est; vbi autem humilitas, ibi sapientia cum gloria*, Where pride is, there contumely is also; but where humility is, there is wisdom with glory.

Prou 1.
*Et ego quod
que in interia
in vestro ri-
debo.*

But preachers can better teach this (say you) returne you to your deuils: I confesse it my friends, absolue me therefore, and you shall heare me tell of strange deuils raised by Auarice and cursed Mammon: your silence saith, Doe, and therefore thus make I an entrance to my second discourse.

Of

Of strange and miraculous Devils ingen-

ered by *Mammon*.



Avarice which (as Augustine defineth it) is an insatiable & dishonest desire of enjoying every thing (our second Erynnis & Mammon, the son of Satan) tormented & wakened with intollerable desire, finding the world insufficient to satisfie his affections, by cold cathars of iealousie feeling his senses choked, and with a *Paradise* of feare, shaken almost one point from another; betwixt himselfe at last to his cane of suspicion; where he suffereth his evidences to be worme eaten for want of opening, and his gold and silver to rust for want of use. Yet being loth the world should lack members to supply his office, or Satan want ministers to conduct soules to hell, in like sort as Pallas is said by the poets to be begotten in the braine of Iupiter without mother, so did Avarice in y^e conceit of his bodied, beget seven Devils, which after a belke of surfeit having breathed into the world, it is necessary you know them, y^e you might the better avoid them. The first of them is Usury (a Devil of good credit in y^e city) who having princely stolne a sufficient stock from the old miser his father, hath lately set up for himselfe, and hath foure of his brothers his apprentices. The first of them is Hardnesse of heart, who bringing into his banke contempt of the poore, is set by him to beat beggars from his doore, & arrest his debtors by Latitats. The second is, Vnmeasurable care, and Trouble of mind, who hath brought this portion to be impleid; destruction of the mind, neglect of Gods service, want of faith, and iealousie of losse: he keepes the cash, and suffers not a mouse to enter, but he scores him. The third is Violence, & for him he hath bought a Sargeants office, who hath so many eyes like Argus to watch, that no poore creditour can escape him: his stock is a bunch of wits, and a hanger, and ordinarily he wears his mace at his back in stead of a dagger. The fourth is Rapine, and he lets about the streets to steale for him, he is a passing good hooker and picklock; and for a short knife & a horne thimble, turne him loose to all the fraternity: his stock is false keies, engines, & sword
and

and buckler: Him hee impletes to rob from them hee hath lent money to, to the end they may be the fitter to commit a forsaire. This Viceroy is sumpt of the complexion of the Baboun his father; he is haired like a great Ape, & swart like a tawny Indian; his hoznes are sometime hidden in a button cap (as Th. N. described him) but now he is fallen to his flat cap, because he is chiefe warden of his company: he is narrow browd, & Squirrel eyed, and the chiefest ornament of his face is, that his nose sticks in the midst like an embolment in Terrace worke, here & there embelished and decked with *veruca* for want of purging with Agarick; some Authoers haue compared it to a Kutters cod-piece; but I like not the allusion so well, by reason the things haue no correspondence: his mouth is alwaies mumbling, as if hee were at his mattens: and his beard is bzistled here & there like a sow that had the lowfie: double chinne hee is, and ouer his throat hangs a bunch of skin like a mony bag: band weares hee none, but a welt of course Holland, & if you see it sticht with blew threed, it is no workday wearing: his trusse is the piece of an old packcloth, the marke washt out; and if you spie a paire of Bridges satten flæues to it, you may be assured it is a holy day: his points are the edging of some cast packsaddle, cut out sparingly (I warrant you) to serue him & his household for trussing leather: his iacket forsooth is faced with moth-eaten budge, and it is no lesse then Little Groggeram of the worst: it is bound to his body with a Cordeliers girdle, died black for comelines sake: & in his bosom he beares his handkerchiefe made of the reuerision of his old tablecloth: his spectacles hang beating ouer his codpiece like the flag in the top of a maypole: his breeches and stockings are of one peece I warrant you, which hauing serued him in pure kersie for y^e tester of a bed some twenty yeeres, is by the frugality of a dier & the curtesie of a Tailor for this present made a scone for his buttocks: his shoes of the old cut, broad at the toes and crosse-buckled with brasse, and haue loop-holes like a scone for his toes to shoot out at: his gowne is sutable, and as seemely as the rest, full of threeds I warrant you, wheresoeuer the wooll is imployed, welted on the backe with the clipping of a bare cast veluet hood,

and faced with soines that had kept a widows talle warme twenty winters befoze his time. Thus attired, he walkes Bowls, coughing at every step as if he were broken winded, grunting sometime for the paine of the stone & strangury: and continually thus old, and seeming readie to die, he notwithstanding liues to confound many families. If you come to borrow money, he will take no vntury, no monee will he not; but if you require ten pound, you shall pay him forty shillings for an old cap, and the rest is yours in ready monee; the man loues good dealing. If you desire commodities at his hand, why sir you shall haue them, but how: not (as the caterpillers wont to sell) at high prices, but as the best and easiest pennyworth, as in conscience you can desire them: only this, at the inscaling of the assurance, if you helpe him away with a chest of glasse for ten pound of ten shillings price, you shall command his warehouse another time. But he is for you at casuall marts, commodities of Proclamations, and hobby-horses, you shall haue all that you please, so he receiue what he desires. It is a common custome of his to buy by crackt angels at nine shillings the piece. Now sir if a gentleman (on good assurance of land) request him of monee, Good sir, (saith he, with a counterfeit sigh) I would be glad to please your worship, but my good monee is abroad, and that I haue, I dare not put in your hands. The gentleman thinking this conscience, where it is subtilty, and being beside that, in some necessity, ventures on the crackt angels, some of which can not stie for soldering, and payes double interest to the miser, vnder the cloake of honesty. If he failes his day, God forbid he should take the forfeiture, he will not thriue by other mens curses, but because men must liue, and we are Infidels if we prouide not for our families, he is content with this his owne; only a lease, a toy, of this or that manor, worth both his principall and ten times the interest, this is easie for the gentleman to pay, and reasonable in him to receiue. If a citizen come to borrow, my friend, quoth he, you must keepe day, I am glad to helpe young men without harming my selfe: then paying him out the monee and receiuing his assurance, he casts Jolly Robbing in his head how to coulin the simple fellows. If he

hee have a shop well furnished, a stocke to receive out of the Chamber, possibility after the death of his father, all this hee hearkens after: and if he faile of his day, Well, saith he, for charity sake I will forbear you, mine interest paid: meane while (unknowne to the wretch) he sues him upon the originall to an outlawry, and if the second time he faile (as by some slight encouragement hee causeth him to do) hee turnes him out a doer like a carelesse yong man, yet for christianity sake, he lets him at liberty, and will in charity content him with his goods, and as Plautus saith in *Trinummus*:

Sapiens quidem pol, ipse fugit fortunam sibi.

A right Achab, hee will not lose Naboths vineyard for the catching after: and if an office sale, hee buies it to raise more profit in the sale thereof: Hee hath false weights to sell all the wares hee retaleth: and if the reversion of an heritage fall in his laps, he will not let to poison him that is in possession. He is the only friend to a prison house, enriching it by his prisoners. As for his doer, there are more staves in hand to beat the beggers thence, then morrels sent out to relieve their necessity. Aske him why he hoards up mony, forsooth saith hee, against age; and yet for every tooth hee can shew me at these yeeres, I will promise him a kingdom. Aske him why he marries not? Oh, saith hee, I am of Bias opinion, In youth it is too soone, and in age too late: promise him a great dowry, his answer is, *The san- rum volo, non faminam*: The mony (man) for me, the wench likes me not. Let the learned counsell him to forsake the world & fall to rest, He saith he, with Perander, *Senares est quies, sed periculosa est temeritas*: Rest is good, but rashnesse is dangerous. Urge him to hospitality, He saith hee, *Quam suavis parcimonia*? How sweet is frugality? On my conscience he had rather die lothse with Phæ- roides, then buy a shirt to shift him with. At his repasts, hee weies the meat his mouth devourerh, and hath more mercy of his mony then his body, for hee keepes the one lockt up safely from sunne and wind, but for his body he suffers it to be pinch- ed with famine and winter, nay, to be subiect to all the in- conveniences and tyrannies of nature. To conclude with Clau- dian:

*Diog. Laert.
lib.1. in vita
Phærocid.*

Incarnate Devils.

Totumque exhausserit Hermann,

Ardebit maiore siti.

And though all Hermines he drinke vp at first,

Yet will he burne with far more greater thirst.

*Chrysost. ho.
in Mat.*

Neither ought we to marvell hereat, if we consider the rea-

son: for (as Chrysostome saith) Usury may be compared to the

venime of a certaine serpent; whose biting at the first is so

sweet, that it ingendreth a desire to sleepe, and in sleepe, killeth.

So he that is delighted with vsury, or intangled in the nets of

those that practise it; the one is slaine by the poison thereof, in

the sleepe of his desire and insatiate affection; and the other thin-

king in the beginning to receiue some profit, slumbreth & drea-

meth of his profit, and in the end (not acquitting himselfe of the

principall) he is wholly consumed and confounded. Oh beware

of this Demill, for (as Baldus saith) he resembleth a worme,

which hauing made a hole in a tree wherein she may turne her

selfe, she ingendreth another worme of the same mallice, untill

all be consumed. Some compares it to that dulture which

gnawes on Timuslinos. Some compare it to fire, which is so

active and insatiate an element, that it consumes all things it

toucheth. Caro (as Cicero reporteth) compares an Usurer to a

Homicide: and Pausanias saith: *Ar, velox impersu fura trucidat*

And speedy vsury doth kill the poore.

But to shew the villany of this Devil in more fitly, I will not

only proue that vsury is against the law of nature; but also a-

gainst the law of God. That in the law of nature Usury was

hateful, it appeareth in this, that Plato in his lawes hath for-

bidden the vse thereof; and Plutarch in a whole treatise hath

purposely disproued it. The Turke, the More, the Saracene,

and Tartar, all these Enemies of the policied world of Chri-

tendome, do with horror detest it. It is contrary to nature,

you know, for a barren thing to yeld fruit: How can it then be

possible, that money (being a barren thing) should engender mo-

ney. Another reason is this, He that selleth one thing twice,

commit-

commit-

*Bald. lib. 3.
conf. 449.*

Hom. ody. 11.

*Lib. 2. lib. 3.
Off.*

*Plat. lib. 2.
de Legib.*

*Arist. lib. 1.
Polit. ca. 7.*

committeſt murder and larceny: but the Uſurer doth ſo (for in receiving the ſumme, he receiveth ſilver for ſilver in the ſame equality, and then in erasing the ſurplusage, he ſelleth the uſe, which is to ſell twice) and the reaſon is (as Baſt. Medina writeth) that the uſe can not be ſeparated from the thing.

1st. prop.
8. 3.

Deut. 23.
Psalm.
Ezech. 18.
Luk. 6.

4. q. 7. 7. 1. 1.
11. 1. 1.

That Uſury is againſt the law of God, it appeareth in the old Teſtament, Exod. 22. Levit. 25. and in another place Thou ſhalt lend neither gold, ſilver, nor any other thing in uſury to thy brother, David. Ezechiel, and Luke, all conclude in this: ſo that by Gods law both contemptible it is, it manifeſtly appeareth. Generall councils have condemned it, as the Council of Thenna: the law Gabinium amongst the Romans ſared them: the Canon and Civil lawes diſable them of offices and dignities, debar them of communicating, deny them Chriſtian buriall, permit them not to make Teſtaments. I number more penalties may you find in Panormitane and others, too long for me to write, only fit for the curious, not the ſimple. For mine owne part, Maſter Vſury, I hope I have indifferently handled you: if there grow any ſcruple or doubt in any mans mind to know him better, let him but give me warning againſt the next Impreſſion, I will make the old moule warpe hang himſelfe in his owne garters to ſee his villanies opened.

By your leaue, my maſters, here marcheth forth another Devil: by my faith if a man knew him not inwardly, he would take him for a handsome citizen: Would you know how I call him: Marry ſhall you: This is Brocage, a crafty Devil is hee if you marke him: hee likewiſe hath three brothers to attend him, which be his apprentices: Craft, to keepe his ſhop, & corrupt his commodities: Deceit, to take by upon truſt, and never pay the principall: and Perjury, to ſwear to the paces of every commodity. Craft never returnes him leſſe then a ſute of ſatten for a Capon, and Deceit (a pretty ſcriuener) hath great comings in, for making falſe conſciences for him: only Perjury hath of late daies ill fortune, for of mere good will (a ſe to termes ago) ſwearing for his maſters credit in y^e Star chamber, he was committed to the pillory: nay, this yere 96 hath bin very fatall for all of them, for not ſo much as the whip but hath

had

had a serke at some of their back parts. This devill at his first coming from his father was a poore knave in a white coat, and some haue known him sell broomes for cony skins, though now he be a gentleman. See you his hat with the burch in it: he neuer paid for it: and all these gay garments which attire him, are but the fruits of one forsaithure. This dapper slave when I knew him first, had neither credit nor beard, but well fare a woman for the first, and oft shauing for the next: do you wonder how he growes so fat: why it is by eating on other mens charges: and what if his house be well furnished, and he pay not for it?

Tibul. lib.
1. Eleg. 1.

Parcite, de magno prada petenda grego.

But the wealthy citizen may well spare it: hee laughs at Pyrtacus if hee bid him pay that he was trusted with: and his reason is, because the world is mistrustfull, hee will keepe them in a lively faith, and a stirring hope: *Crede quod habes & habes* (quoth the Clarke to the Bishop) and it is his ordinary motto, though scarce so small. This is hee that keepe a Catalogue or Kalender of all the bawdy houses in a city, that is acquainted with all the usurers in a country, that can commaund any knight of the post for a crowne and a breakfast, that renels it in all companies to grow acquainted with gentlemen. At howls you shall see him in the mid Ile, ready to discourse with all comers, and no sooner can a sufficient man let slip a word of want, but forth he steps and saith, I am for you sir: Will you borrow upon pawns: Its done for you (quoth he) because I loue you: & if he get fifty shillings on a faire cloake, the gentleman is content with forty, and I thanke you: but come the day of redeming, if the mony be tendered him, Faith my friend is not at home, quoth he, but your cloake is safe. The gentleman thinking him to be a man of his word, trusteth him, and lets it run upon interest; and in the meane time the Broker and Alaric consult, the cloake is forsaithed, the mony shared, and the poore gentleman made a woodcock: if hee seeme agrieved and discontented at the losse, Alasse sir (quoth my companion) It is not my aa, Ile bring you to the principall, and let him answer you. The gentleman thinking all good faith, accompanies him, where

where Master Usurer assures him that the first interest was paid him, and for default of the last hee made seizure of the pawn, so that the Broker is not to be blamed: but sir (quoth he) if I haue done you one wrong one way, I will right you another: And how, thinke you? Marrie he lets him haue a new bp on trust, on his owne bond and the Brokers, and of such a price as hee may well crie he on the winnings: now if money comes with this commiditie, what folloves then? The Broker for his paines hath his part of it, a part of the good cheare at the in-sealing, a part of the gaines with the Usurer, a part of the fees with the Scriuener, and the Gentleman himselfe hath only left him the whole summe of miserie. This theefe in societie (as I may rightly tearme him) hath as many shifts in his head, as Chrisippus hath witten volumes, (and yet hath he witten of the parts of Logick no lesse then thre hundred and eleuen volumes, besides many of other kinds:) He can sell walnut leaues for Tabacco, artificiall Balsamo and Rubarbe for the right; and if any Marchant hath commodities scarce Marchandable by reason of wetting, maister Broker will fit him with his price and a chapman. If he lack money himselfe, he takes it vp on another mans name, and to the Merchant he protests hee doth it of charitie to helpe his friend, where in deed he doth it to relieue his owne necessity: you shall neuer find him without a counterfeit chaine about him; Bristow Diamonds set in gold in steed of right, and these puts he a way at what rate he list to men that are in extremitie. Alasse I had almost forgot my selfe; why sir there is this couenant betwene his brother Devill the Usurer and he, that whatsoener bond he enters into it shal neuer be exacted at his hands. This is an only fellow to traine a man to an arrest, & bidding him to breakfast, to thrust him into the hands of a sergeant: or to toulle a poncker to an harlot, & so helpe him to be connecatch: trulie Campania hath not so many vices as this companion hath villanies: He is dog at recognisances and statutes, and let him but get the sealed by a sufficient man, a hundred pound to a pennie if they escape without forfeiture, for what with winding him into bonds for more money payable on the same day, or false surpised assumpsits betwixt the Scri-

*Diog. laert.
lib. 8. de vita
Christi.*

Pistarch in
vita Martij.

uener and him, he is as sure to be intangled as Marius at *Optimum* to be imprisoned. Rightly therefore said Demosthenes in his first Oration against Aristogiron, that *Improbis est audax & alieni cupida*, and more rightly may a Gentleman say that hath ben intangled in a Whokers lurches with him in Eunuchio:

Mali ego nos prospicere quam vlcisci accepta iniuria.

I had rather we should foresee, then reuenge our iniuries.

I haue a whole Legend to write of this devill, but that I am distracted other wise: wel maister Whoker let this suffice you, you are knowne for a deuillish companion, grumble not at this assault, for the next will be the breach of your credit.

Crosse your selues my maisters more Devils are abroad, and Mammons soules begin to muster: what! a fiend in a square cap, a Schollers golwne! nay, more, in his hands a Testament! *Eh miraculum dicis*; by my soth sit it is Simony This fellow is a buier and seller of benefices, a follower of Balaam, that sold the gift of Prophecie to Baalac, and of Giezi that sold the gift of heath to the prince of Siria, Naaman Sirus: nay, to speake more plainlie, he is a right Iudas that sold Christ for money; Simony the purchaser is of the race of Simon Magus, that wold buy the gift of the Holyghost from Peter, to whom he said, *Pecunia tua tibi sit in perditionem*, Fie vpon thee and thy money. This fellow though he can scant reed, wil be a Noblemans chapleine, and at chopping and changing benefices there is none like him. This fiend hath twentie pound to gtue the Chancelors man to nominate him for a parsonage: and for a little money and a writtten Latine sermon, can purchase to bee a Batcheler of Diuinitie: he is practised to couenant with his Patron, and to suffer him to reserue some pencion. And in election of Schollers he hath gold to pay for the preferment of his kinsman. In the Chapter house he takes order that any Cannon shall be admitted for money. To be brieft, the Mysterie of iniquitie now breaketh out in him: This is the onely dispenser with lawes, and corrupter of the puritie of the Cleargie. But I leaue this Deuill to be coniuured by the Bishops and the Preachers, and onlie end with this curse of them published in the scripture:

Numb. 22.

23.2.

4. Reg. 5.

Act. 8.

2. Theff. 2.

Miserium

iniquitatis

et error.

Pe illis qui errore Balaam mercede effusi sunt, which is as much to say, I pray God mend all that is amisse among the Cleargie men. How say you my masters do I not conster pretily?

Who is this with the Spanish hat, the Italian ruffe, the French doublet, the Muffes cloak, the Toledo rapier, the Germane hose, the English stocking, & the Flemish shoe? Forsooth a sonne of Mammons that hath of long time ben a franatler, his name is Lying, a Deuill at your commandement: if you talke with him of strange countreies, why you bring him a bed, he will hold you prattle from morningsberie to candle lighting; he will tell you of monsters that haue faces in their brests, and men that couer their bodies with their feet in stead of a Penthouse, he will tell you that a league from Doitiers naire to Crontelles, there is a familie, that by a speciall grace from the father to the sonne, can heale the biting of mad dogs: and that there is another companie and sort of people called Sauucurs, that haue Saint Catherines Whele in the pallate of their mouthes, that can heale the stinging of Serpents? Hee will tell you nere Paples of miraculous wels, and of a stone in Calabria that fell from heauen, and no sooner toucht the earth, but it became a faire chappell: if you put him to it, hee will sweare he hath taken Saint Thomas by the hand in his tombe: nay, hee will offer you the earth which our Ladie sat on when Christ was bozne, hee hath oile of Saint Iames, Saint Peters forefinger, Saint Annes skirt of her neckerchiefe, Saint Dunstons walking staffe, The stone the Deuill offered Christ to make bread on, the top of Lunces speare, the barke of the tree of life in Paradise, a stone of Traians Tombe, a piece of Cæsars chaire wherein hee was slaine in the Senate house. Tell him of battels, it was hee that first puld off Francis the first his spur, when hee was taken by the Emperoz, and in the battell of Lepante, he onely gaue Don Iohn De Austria encouragement to charge a fresh after the wind turned; at Bullaine he thrust thre Switzers thozow the bellie at one time with one Partizan, & was at the hanging of that fellow that could drinke bp a whole barrell of beere without a breathing: At the battell of Scrisoles he will onely tell you that hee

lent Marquis Gualto a horse whē he fled from the Duke of An' ion, and retired to Alst; and that he healed his shot in the knee, with only three dressings of his Balsamo. There is no end of his falsehood except his tongue be cut out of his head, he will lie against God, and misinterpret the scriptures, he will falsifie historie, and verifie false miracles, hee will swear to any inconuenience to further his profit, and ascribe honour to any man, let him but pay him for his commendations: he will testifie a falsehood meruailous cunningly, and excuse a sinne as smoothly as is possible: This is the likeliest Diuell to his father as any of his kindred, for *Mammon mendax est*, and so is he. If Solon say to him *mentiri noli*, lie not, he will answer him in a sentence, *Veritas odium parat*: Truth procures hatred: *Quid plura?* He is as per'fidious and forsworn as Tisaphernes: and if he were hanged for it, it were no matter. Soft swift (qd. master Lie-monger) you are too hastie, you are too passionate, heare a litle reason: May not a man dissemble to saue his life, vse fraud for Gods honour, and practise subtle stratagems for the behalfe of his countrey: is not an obsequious lie lawfull, according to Origen, Chrysostome, Ierom, & Calsian, his Disciple (especially to auoid a greater euil, or to conceale a mans graces & vertues, to the end to auoid baine, glozie) and like as Elebous is wholesome to those that are attainted with the falling sicknesse, and hurtfull to those that are healthful, so is not a lie profitable to auoid the danger that there is in speaking truth, and pernicious when there is no present necessitie: Sir, sir, you shall be answered & that quickly: Quant Sathan thou canst not tempt vs, Paul shall answer thee, *Non sunt facienda mala vt inde veniant bona*, Euill is not to be done that good may come of it; and Aristoule assures thee (though an Eth'nicke) that a lie (both according to essence and forme) is a sinne, and that it admitteth no circumstances: be ware therefore of this Deuill my friends, for he is a right Disciplinarianist, who held it lawfull to forswear and lie for profit or secrecie sake.

Origen lib. 6.
from.
Chrysost. de
sacerd.
Hieron in E-
pist. ad Gal.
Cas. lib. 16.
collat.
Rom. 3.

Iura, periura, secretum, prodere noli.
Swear and forswear, disclose no secret thing.

Nay this fauoureth of the Elchelsaits heresie, who said it was
 lawfull to denie the faith by tongue, but not in heart; to auoid
 toyments. Touching Origen, since he was known to be super-
 stitiously addicted to the opinion of Plato, Herodotus, and Me-
 nander, we leaue him as a Cabalist condemned by Gelasius, and
 a general counsaile: and touching Chrysostome, Ierome and Cas-
 sian, as men they may, & did erre: for though they haue scripture
 that seemeth in part to fauor their opinion (That a man may let
 slip an vntruth to the end that good may come of it;) yet it is to
 bee marked that they erred in this, in construing those things li-
 terally which should haue bene taken figuratiuely: for where-
 as Iacob told his father that he was Esau the first borne, hee lied
 not; for in truth according to the disposition of the Diuine pro-
 uidence he was such, & destinate to enioy the right of the primo-
 geniture or first begotten: and touching al other places of scrip-
 ture, to answer with Augustine in a word, Alcritie in the was
 concealed, and no lie committed; as in Abraham calling Sara
 his sister, &c. But pastier Lie-monger you shall not so scape, I
 haue a new sling for you, a rope is well bestowed to hang a thief
 that is past all reformation: Marke what an arme of authori-
 ties are brought to condemn thee, *Os quod mentitur* (saith the wise Sapient. 2.
 man) *occidit animam*, The mouth that lieth, slaieth the soule: and
 Homer saith, That he that hath one thing in his heart, and ano-
 ther in his mouth, was more hateful vnto him then the gates of
 Hell: Phocilides he saith, *Ne celes*, Hide not one thing in thy
 heart, and speake another by thy tongue. And touching Cle-
 obulus and Menander, the one tels thee that a lie is abhominable,
 the other that false report is a plague of life. What saith So-
 phocles? Lying hasteneth age. Aristotle, Plato in his *Timaeo*, and
 2. *De Repub.* Caictanus, & Aquinas, all condemne it. Get thee backe
 therefore to Hell, thou fiend, for the world is too full of thee
 alreadie.

The next of this progenie is Vnlawfull lucre, looke what
 a handsome Dumpsimus shee is, will you know her profession?
 Forsooth shee keepes a bawdie house, and her tapster that tendes
 the scoze is a shagbeard slaue called Coulenage: This is shee
 that laies wait at all the carriers, for wenches new come vp to

London : and you shall know her dwelling by a dish of stewed prunes in the window, & two or three flouting wenches sit knitting or solving in her shop : She is the excellent of her age at a ring & a basket : & for a bawdie bargain, I dare turne her loose to Chaucers Padace. She served first as a seruāt in the house with Laishoure year, and Flora five more, and after shee had learnt all the subtilties of painting, dying, and surfling, some three yeares in Venice, she was brought hether in an Argosie : and left behind by Italians, fell at last to set vp for her self in Shorditch. This old featherbed dzyer can weepe when shee list, and is so deuout in outward appearance, that shee will not sweare, no trulie will she not ; and shee will doe as shee would be done vnto, by Gods grace, in obseruation of the commandments. Say you are a stranger, and pray her to bee your carter for the prouision of a monesthine bancket, Now he vpon you merrise man (saies she) your wife shall know it I warrant you, I will not cracke my credit with my neighbors for more then I speake on, goe seeke your flurts sir iacke, I am not for your moewing. Trust me, if it were not that she fumbles because her teeth are rotted out with eating sweet meats, it would bee a passing pleasure to heare her talke : Shee will reckon you by the storie of Mistris Sanders, and weepe at it, and turne you to the Ballad ouer her chimney, and bid you looke there, there is a goodly sample : I wenches (saies she, turning hirselfe to hir maidens of y second scife) looke to it, trust not these dissimulation men, there are few good of the, y there are not. But touch me hir with a pint a sack, & a French crowne, if you like any of hir frise ; Wel (saith she) you seeme to be an honest gentleman, go prettie maid & she w him a chāber ; now maun you were best be vnmanerly & not vse him well : There may you go to hell with a vengeance if you please, so you pay for your moewing. But if you hire hir to seduce some merchants wife, Lord how cunning she is ! hir new worsted kirtle goes on I warrant you, & she hath as many rings on her finger, as kindheart hath teeth in his hat. If she find hir opportunity, she is a sure hound to lay holdfast : & if y modest wife stand on termes of her honesty, she hath this kind of speech to intice & allare hir, Now in faith mistris (but you must presup-

presuppose y she hath deliuered the gentlemans ring before she
 speaks) you must needs take it, a sin brisene is halfe quitted: I
 know you are fair & yong, fresh, & full as a pullet, & this is not to
 be lost & laid by niggardly; proue, proue the pleasures of loue, on
 my consciēce you wil blame your self for deferring so long to in-
 toy the: I pray you sweet heart why was beauty made: what for
 copwebs to ouergrow it: Come, come, beloue me for I haue ex-
 perince, y gentleman is trusty & rich, & my house shall be at both
 your cōmandements. This is her maner of Oratory in beating
 bargains, and if shee win her purpose, Lancelot gloried not so
 much in his conquests, as she to her neighbors of her exploit. If
 she meet a yong maid in the strēt she hath lodging for her, & God
 forbid a Christian should want her helpe: but will you know the
 mischief: the wench is fair & for her turne, & that knows she be-
 fore y next morning, for some ruffian or other is sure y night to
 bozd hir. If some rich yong merchant fall in her laps, and seekes
 game to his disadvantage, she welcoms him in at first w, What
 doth it please your worship to haue for breakfast: If he call for a
 capon she dresses two, and he hath soure sauce to his raw flesh I
 warrant him: y feast past & he heated with wine, if he strine to
 cōsture *Glycerium vitiate*, Pamphilus y wench giues him a watch-
 word, the vp starts Coulenage w a bum dagger, she w a hote spit,
 and out she cries, villain slander my house, rauish my maid; nay,
 they put y poze fellow into such a passion, y they ridle him ere he
 part of cloak, rings, & mony; so that he may cry wo the pie of his
 winning. If a married man fal into hir hell of cōfusion, she turns
 him lose to a trull y hath new quickened, and finding him at his
 filthines, with some of her societie, she works out mony at that
 time, and when the harlot is brought a bed, she sends her to his
 doo, makes her ruffians threate him, so y poze fornicator though
 he neuer deserue it, and another got it, hee (least his wife know
 thereof) both fathers the bastard, and finds the whoze, seizes the
 band, and casts the villaine, besides all other charges lope and
 candle: were I not afraid that Iulius Scaliger should haue cause
 to checke mee of teaching sinne in discoursing and discovering
 it, it were impossible for you to thinke what praetises of
 hers I could discouer: but since you know her dwelling
 and

and haue her picture so publickely shewed you ; I doe me you to Cornelius Tub if you trust him , and her to hell as shee deserves it.

Arif. 4. Eth.
Ephel. 5.

They say likewise there is a Plaier Devil, a handsome sonne of Mammons, but yet I haue not seene him, because he skulks in the countrie, if I chance to meet him against the next impression, hee shall shift vertie cunningly, but Ile pleasantlie censure him, and though hee hath a high hat to hide his huge hornes, Ile haue a wind of Wit to blow it off speedelie : For all of that yet I say thus much, If they vse no other mirth but Extrapelian vrbantie, and pleasure mixed with honestie, it is to bee borne withall ; but filthie speaking, Scurrilitie, unfit for chaste eares, that I wish with the Apostle, that it should not bee named amongst Christians. Againe in Stage plates to make vse of Historicall Scripture, I hold it with the Legists odious, and as the Councill of Trent did, *Sess. 4. Fin.* I condemne it. The conclusion shall bee Tullies, and good fellows marke it : *Nihil est tam tetrum, nihil tam aspernandum, nihil homine indignius, quam turpitude*, There is nothing more vild, nothing more to bee despised, nothing more vnworthie a man, then villanie and filthinesse, and if you will follow my counsaile therefore, write this ouer your Theatores:

Iuuenal
satur. 5.

Nil dictu fædum visuque, hæc limina tangat.
Let nought unfit to see or to be said,
Be toucht, or in these houses be bewraid.

The last sonne of Mammon, and breed of Auarice, is a Devil called Dicing, and Dishonest sport, he like a gallant haunts the cockpits, like a Gentleman follows the ordinaries ; he is at Bedlam once a day I dare assure you, and if hee scape the bowling allie one day, hee will not come at the Church a Moneth after for pure anger. This fellow is excellent at a Bum Card, and without the helpe of Bomelius dog, he can burne the knaue of clubs, and find him in the Stocke,

oz in his bosome, hee bath cards for the nonce for *Prima vista*, o-
thers for *Sant*, other for *Primero*; and hee is so cunning in shuf-
fling & conueying his thumbe, that whensoever he deales, you
shall be sure of no good dealing: As for Dice, he bath all kind of
sortes, *Fullams*, *Langrets*, hard quater traies, hie men, low
men, some stopt with quick siluer, some with gold, some ground;
so that if you seeke for *hominem quadratum* amongst them, you
may hap to lose your labour. This Deuill is well seene in blas-
phemie, and banquetting, in watching, and drunkenness; and
ere he will want mony for *Come-on-sue*, he will haue it by fine
and a reach, oz hang for it. He stabs if you touch his stake, and
stop me his dice, you are a villaine. At bowles if hee see you o-
uermatcht, hee will wager with you, being assured to winne;
which kind of betting (by the Italian called *Scommesse*, and the
Spaniard *Apuestas*) is both forbidden by the lawes and tared
to restitution: wife, children, all shall want, but this humour
must be satisfied; lands, goods, and all must go, but fortune must
be followed; hell, sudden death, and plagues will be had, if this
be not considered.

You men that are endued with reason and professe Christi-
anity, considering the force of this poison, touch it not: beware
of this *Ceraftis*, for his sting is mortall, and banish him from
your companies, by reason of these incommeniences hee breed-
eth. Dicing causeth auarice in a man to desire his neighbours
goods; next a corrupt will, to carry them away; thirdly lying,
to decerne the belauer, fourthly perjury, to maintaine a wrong;
fifthly, the corruption of youth, leading to prodigality; sixthly,
contempt of loue, which bitterly forbiddeth it; seventhly, losse
of time, which is a precious treasure; eighthly, a world of fraud
and deceit; ninthly, wrath and debate; tenthly, it nourisheth &
breedeth solennesse; eleuenthy, it causeth illiberality and nigg-
ardize, for (as Aristotle saith) the gamester *Auarus est renax,*
Covetous and a holdfast; twelfthly, it giueth example of negli-
gence, corrupts a family, seduceth children, making them set
light by substance, which God by his prouidence hath imparted
to man, not to nourish his passions, affections, and desires vain-
ly, but to succour and relieue his neighbour mercifully: thir-
teenthly,

Matth. lib.
6. cap. 11.

Arist. 4. Eth.
Alcator est
illiberalis.

tenthly, it prouoketh murders and homicides, deepe wounds, & bitter strokes, causing an improuident gamester to discharge the venime of his choller, on his wife, children, and seruants. How many blasphemies and perjuries (eternall God) proceed from hence: how many thefts, frauds, and deceits: how many are they that after they haue lost their wealth, do desperately hang themselves like Iudas or Achitophel? Who can heare this without grieve: or conceit it without admiration: that a man formed according to the Image of God, and endued with reason, should so farre forget himselfe, that after hee had consumed himselfe euen vnto his shirt in gaming, was not ashamed to hazard his owne wife, and had not failed to haue prostituted and yelded her to a lechers lust, had she not bin hidden by her neighbours, as Iohn Benedicti in his *Somme de Pesches* witnesseth. Nay, shall I tell you a true & certen story, not reported as an act done in times past, but a thing fresh in memory, which happened within these twenty yers in the city of Lyons in France; a matter worthy the noting, & not more worthie then certen:

A certaine gamester and drunkard, drownded in prodigality & sensuality, (more vnchristie then Epicharides the dwarfe, who in fve dayes spent all his patrimony in Athens; and like Echionus the Corinthian, who sold all his possessions to Archias, that hee might follow dishonest drinking) hauing consumed his whole estate: One day (being vehemently incensed by losse and misthiese) in so bitter and terrible sort beat his poore wife, (who came to seeke releefe from his hands, for her and her poore children) in y sight of his ruffianly companions, that as he thought (and happily it had so fallen out) he left her dead, and past recovery. This desolate wretch at last returning to her selfe, and repairing backe againe to her household, behold, two her young babes, who grieuonsly oppressed with hunger, with teares in their eyes (taught not to speake by age, but misery) required and desired her of sustenance; Mother, saith one, Meate, or I die: Mam, saith the other, and with signes speaks the rest. Alas, poore babes, saith the mother with bitter sighes, Where shall I get it: your father hath lost his patience, with his wealth; & our hope, with his mishap: Alas, alas, what shal become of me?

So who shall succour you my children: better it is to die with one stroke, then to languish in continuall famine. Pressed by these miseries, and brought to this dispaire, shee took a knife in her hand, and cut her childrens throats, setting her selfe downe purposely to die, & perish in her sorowes. Her husband the same enening returning laden with wine, & moze fit to take rest then examine these tragedies, cast himselfe on his bed, neither dreaming on his losses, nor her miseries: He was wged on by Satan, & euer watcheth opportunities, seeing him asleepe, & regarded not her sorrow, wth the same knife wherewith she had kild her children, she cut his throat, the cause of her confusion; speaking thus boldly during y^e time of her execution: Thou shalt die thou negligent man, since thy ill gouernment hath bene the ruine of me and my children. Day & time discovering these murders, the woman was apprehended; & examined by the Justice, confessed the fact. Finally, she was condemned, & dying with much constancy, left examples to wmes to beware of too much fury, & admonitions to husbands to be moze circumspect. See here how this cursed invention of the Lydians hath bene the occasion of the murder of foure persons: In reading therefore this history, be prouident to auoid and shun this Deuill.

Having thus described the children of Mammon, let these motives draw you in hatred both wth them & their father, consider y^e this Auarice is a burning feuer, exceeding the flames of Aetna, nay likewise that it burneth the soules of miserable vsurers incessantly; wey this, that the couetous man hath as much need of that he hath, as of that he hath not, according to that of Ierome, *Tam deest auaro quod habet, quā quod non habet*. Aristotle for this cause saith, that the desire of riches hath no end: and Iuuenal the Poet sings thus:

*Crescit amor nummi quantum ipsa pecunia crescit,
Et minus hunc optat qui non habet —*

The more we haue the more we do require,
And who possesseth least doth least desire.

It were too long to reckon by all other authoritties of Cicero, Virgil, Ouid, and Horace, for this were but to heape by reading and more no affection, I onely wyge to

Hieron. ad
Paul.
Polir. lib. i.
Iuuen. satyr.
14.

consideration, and by it to hatred of the sinne. Let vs therfore leaue foolish carking in this world, and remember we are made men to behold heauen, and not moles to dig in the earth. Denounce (saith Paul to Timothy) to them that are rich in this world that they be not proud, neither fixe their hope on the incertenty of riches, but in the living God, who giueth vs all things abundantly whatsoeuer wee need. Let the Magistrate consider this, that as when the Moone appeareth in the spring time, the one hoine spotted and hidden with a blacke and great cloud, from the first day of his apparition to the fourth day after, it is some signe of tempests and troubles in the aire the Sommer after: so if Secular and temporall Magistrates (who according to Ecclesiastes are changed like the Moone) shall haue their mindes spotted with the clouds of Auarice and earthly desires, it is a signe of subseqent trouble amongst the people: For the Soueraignes couetousnesse is the oppression of the subiect. A worldling, loke as the interposition of the earth betwixt the Sunne and the Moone, is the cause of the Eclipse of the same; so the interposition of worldly goods betwixt our minds and God, is the cause of our blindness in vnderstanding. Heare Augustine what he saith, *Amas pecuniam quam nunquam videbis, cecus possides, cecus moriturus es, quod possides hic relicturus es*: Thou louest money which thou shalt neuer see, blind thou possessest it, blind thou must die, and that which thou enioyest, thou must leaue behind thee. A couetous man is like him that is sick of the dropie, who the more hee aboundeth in disordinate humors, the more exceedingly he desireth and thirsteth; and the more he thirsteth, the more he dzyinketh, till at last he dieth: So the more stored a couetous man is with riches, which hee vseth not, the more ardently desires he the possession of more.

The Couetous man likewise is very rightly compared to hell, for with possessing in excesse, he is still insatiate. The couetous man buyeth earth, and sells his soule made for heauen: and loke as water (saith Augustine) is poured on the earth, so thirst they after the blood of their neighbours. All beasts of raine do neuer prey on other till they be a hungry, and being fully satisfied, they refraine from further spoile; but the couetous man

Eccles. 27.

Aug. lib. de
doctr. Christ.

man both euer desire and is neuer satisfied, he neither feareth God, nor regardeth man; he neither obeieth father, nor respecteth mother; to his friend he is vntrustie, to the widow iniurious, the fatherlesse he despiseth, the fræ he brings in bondage, he corrupteth false witnesses, & occupieth the goods of the dead as if hee should neuer die. Oh what madness is this for man to get gold, & to lose heauen: The cure hereof is gotten by almes deed, according to that of Esay, *Frangere esurienti panem tuum*: *May. 8.* Breake thy bread to the hungry: and it followeth, *Tunc erumpet quasi mane lumen tuum, & sanitas tua citius orietur*: Then shall thy light breake forth like the morning, and thy health shall quickly rise. I will trouble you no further: I feare me I preach too tediously, only let me end with this of Manilius:

Pudeat tanto bona velle caduca.

O be ashamd so much your hearts to fly,
On things so fraile that swiftly passe away.

*Manil. lib. 4.
A. 1.*

The discouery of *Asmodeus*, and his lecherous race of Deuils Incarnate in our age.

N sooner came Asmodeus into the world by Sathans direction, but presently procured he Lothes incest with his daughters, Semiramis vnlawfull whoredome with her owne sonne, and Dinas unhappie and fatall rauishment; he made Thamar be enforced by her owne brother, and forced Dauid to commit murder on Urias, and adultery with Bersabe: Pasiphae hee brought enamoured with a Bull, and Xerxes with a Plantaine tree: hee caused a young Athenian to fall in loue with the liuelesse picture of Fortune standing neare the *Pritaneum*, and to offer a great quantitie of mony to the Senate to buy it from their hands; of which being denied, and for which wholly enraged, after embracing, kissing, (and such other ceremonies) he crowned the statue, & lamenting, set himselfe: he made Glaucæ of Cythera to loue

Cy

a dog,

a dog, a young Spartan to be besotted on a bird, Xenophon to affect a hound, nay the better part of the Philosophers to be Sodomites: read Plutarchs booke of Loue, and hee will testifie for me: yet thinking these gaines too little in expression of his enuy, watching Sardanapalus one night, hee practised this monstrous villany: Hee assembled his hainousest thoughts, & compacted them togither, hee chained his loosest desires, to the inward workings and motions of the same; and after hee had drunke of *Letheo*, which (as the Poet saith) causeth forgetfulness,

Letheos potat latice obliuia mentis.

Sil. Ital. 13.

He drinkes Læthean springs which moone forget.

He slumbez awhile, and during sleepe, presented them to his Imagination; and Imagination forming them, he no sooner awoke, but from his eies (like corrupt rates which from menstrual women infect glasses) out start these devils, & made impression in mens hearts, & euer since haue bene incarnate, & now in our world are most pratchant & busie. The first of them is Fornication (a notorious lecher) hee goes daily appparelled like a lord though he be but a deuill, his haire frilled & perfumed, y^e should Vespasian but smell him (as once hee did a knight in Rome, as Suetonius reporteth) he would banish him his court for his laboz: By day he walks y^e streets & the Exchange, to spy out faire women; by night he courts them with maskes, consozts, and musicke; he will sigh like a dog that hath lost his master, if his mistress refuse him, & weepe like a Crocodile till he haue won himselfe credit: if his mistress saith, It is against her conscience, Tut (saith he) lechery is no sinne, find me one Philosopher that held simple fornication for offensive. This is he that corrupts maidens to vnlawfull desires for money, and calls Adultery by another name, A fit of good fellowship: This is the lord of all bawdy houses, & patron of Peticote-lane, one that would build an hospitall for decayed whores, but y^e he is loth to be at the charges. If he take vp comodities, it is Cock-sparrows, Potatos, and Herringes, and the hottest wines are his ordinary drinke to increase his courage: his table talke is but of how many wenches he hath courted that weeke, and (Blindnes of heart waiting like a page on his trencher) you shall heare him laugh at his greatest.

greatest villanie most heartily: when he sees you shall know him by his fan; & if he walke abroad, & misse his mistres fauor about his neck, arme, or thigh, he hangs the head like y^e soldier in the field y^e is disarmed: put him to a sonnet, Du Portes cannot equall him; nay in y^e nice tearmes of lechery he exceeds him: at Riddles, he is good; at Purposes, better; but at Tales he hath no equall, for *Bandello* is more perfit wth him then his Waternoſter. Tell him y^e Turks & Jewes severely punish such sin, & admit no Jewes: I, (saith he, like a cursed Atheist) that p^{ro}uokes the stocks & no men. His care is for nothing but perfumes & Clirar, y^e one to make him smel sweet, y^e other to lengthen life, for of all things he will not heare of death. A fit companion is this man for such as be idle: & if any aske, what shall we do to passe the time after the end of an Ordinary: Faith (saith he) lets serch whozehouses, for thats y^e best exercise. If you talke to him of God, Hardnes of heart saies it concerns him not: If you counsell him to fast, hee commands his cook to make ready a fat capon for his supper: he is wholly y^e deuils, of whom he is begotten. Tell him he hath y^e por, tut it is a gentlemens disease: & the cause of purging corrupt humors, are the effects of health. Such is this Devil incarnate, who both deserves to be known & auoided, & the rather, by reasoⁿ of his page, blindnes of heart, for he it was y^e first made the Sodomites inwardly & outwardly blind: & he it was y^e corrupted y^e false Iudges to seduce Susanna: this is he y^e distracteth our eyes lest we should see heauen, & blindeth our hearts, lest we should behold Gods iust Iudgements. And therfore Antiquity in painting y^e god of lone, haue made him blind, because affectio is blind, & maketh them blind that follo^w it. As therfore y^e cie of the soule (by which as Plato witnesseth, we behold y^e essence of God) is a great blessing of y^e Holy ghost; so blindnes of vnderstanding his opposite (wherby we are tied to carnal desires) is y^e worst of many infirmities. Plato in his Dialogues cōpares this cōcupiscēse to a sieue, into which y^e more water you poure, y^e more it spills, & yet in y^e end it is neuer filled. In like sort a man y^e thinks to satisfie himselfe in this Fornication, demeaneth himselfe like him that strives to fill a sieue with water. The Doctor Gerson speaking to this purpose, brings an example of him y^e is seased with a burning

Lib. 7. de rep.

Ger. Par. 3.
tract. de di-
uers. temp.

cl. l. 2. Offic.

burning feuer, who if he drinke a glasse of fresh water, thinks himselfe sufficiently cooled, but in lesse then a quarter of an houre after he is more distempered then euer: As likewise one that is troubled with the Itch, the more he scratcheth the more his flesh tingleth; so the more a man seeketh to allwage Lust, the more it encreaseth. The only conquest of this Devill, is to flie him; and for that cause this is a Maxime held amongst the Fathers, that *Facilius vincitur luxuria fugiendo, quam pugnando*: Lechery is better conquered in flying it, then resisting it. Tullie (though an Ethnick) entring into the consideration of Fornication and Lust, saith thus, that It closeth vp the eies of our soules, and hindreth Iudgement. And Plutarch reporting Hannibals follies at Cannas, holdeth Lust and effeminate pleasure to be the downfall of his fortunes. Why stand I so long on this Devill, when a greater preaseth forth, and presents himselfe? And who is that but Adultery, an arranter knave then his brother: Loke upon his lips, the one is single, the other double: and though he be apparelled like a Citizen, hee hath doings in all countries: This is he will let his wife want, to maintaine a harlot; and laugh at his childzens misery, so his lust be satisfied: This fiend hath a concubine in euery corner, and ordinarily a whore in his household: hee hath two of his owne kindred continually attending him, Precipitation, and Inconsideration; the one hindreth his prouidence and counsell, and without regard transports him with amorous passions: for where Blindnesse of heart marcheth before, Precipitation must needs follow to make him carelesse in his actions: For (as Plato saith) *Voluptas omnium insolentissima est*, Pleasure and Lust is the most insolent of all things: for it perturbeth our spirits, and taketh away the empire of liberty. This fellow peruerbs memory, hurteth consideration, kills prouidence, and treads downe aduice: The other, called Inconsideration, hinders both reason and iudgement, by fleshly delights; dulbeth the memory in respect of God, breedeth an Apoplexie and benumbing of the soule. Furnished with these two followers, what impietie leaues Adultery vndone: his neighbour is made jealous, his wife a strumpet, his doore is hourly haunted with a Sumner, and catch him out of the

Incarnate Diuels.

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the Arches one tearme, hee will forſeſt his vpper garment for default, his owne houſe is hell to him, a bawdie houſe his heauen; and for his companions hee choſeth none but the arrantest bzonickards in a countrey. Hee hath no ſpirit to goodneſſe, neither is hee moued to goodlineſſe: his felicitie is the ſurſets of his fleſh, and paine with him is no more thought of then it is felt: hee is readie at a iarre to ſet ſtrife betwixt man and wiſe, and to this intent forſoeth, that he may take poſſeſſion of another mans ſtre hold, and make a common of his neighbours incloſure. He ſpights him moſt that examines his proceedings, and will chafe till he ſweat againe, if a man touch him with his infirmities. Speake ought that breeds a hate of ſinne, it is a verie Hell to him: bleſſe your ſelfe out of this fiends companie, for theſe certaine and exampler reſpects, that follow, firſt be-
 cauſe adulterie is a greater ſinne, and more hatefull (as ſome ſcholemen ſay, in the ſight of God) then perurie.
 Next, becauſe Gods law forbids it, and example diſſuades it. By the law adulterers were ſtoned to death. Be-
 fore the law they were puniſhed by death; as appeareth by Iudas iuſtice on Thamar: examples of the hainouſneſſe of this ſinne appeareth in many places; thouſands of men died in the fields of Moab for this fault, and ſixtie thouſand of the children of Iſraell were put to the ſword for the one-
 lie rauiſhing of a Leuites wife. Thirdlie, for theſe reſpects is this adulterie to be eſchewed, firſt becauſe it impug-
 neth the law of nature, Next the law of countries; and laſt, for that it hath bene the ruine of manie Citties and kingdomes. If in the law of nature it had not bene odious, Pharoah and Abimelech had not answered Abraham, That had they ſuppoſed Sara for his wife, they had not taken her.
 Touching the lawes of countries, Solon in his, adiudged the adulterer to die: the Locrenſians, Perſians, Arabi-
 ans, and Egyptians moſt cruelly puniſhed it: Plato conſenteth with Solon, the law of the twelue tables with both: By the Ciuile lawes, the husband adulterer loſeth his marriage, and the adultereffe his wife the thirds of the goods of her hus-
 band,

Leuit. 20.
Deut. 21.

Gen. 12.
Parricid.

band. And as concerning the exemplarie miseries it hath fatally wrought, Sodome and Gomorra were consumed with fire for adulterie and Sodomie: Troy a proud citie made a plowd land.

Nunc seges est vbi Troia fuit.

And come now growes where Troy once stood.

Fulgos. lib. 6.

*Horace lib. 1.
sat 2.*

Agamemnon for refusing to keepe to Clitemnestra, and desisting himself with Briseis, was prosecuted by deadly hatred by his wife, and slaine in Treason by her adulterous paramour Egisthus. Visses rather refused immortallitie at Calippos hand, then to consent to this sin; and Lewis of France as the Hystorian saith, *Maluit mori quam violare fidem sues centhorali*, He had rather die then breake his faith to his espoused wife: it was the onely adulteries of the French that caused a Massacre of 8000 vpon the ringing of one Bell in the Isle of Sicilie, Nectabanus & Olympus loue, the miseries of unhappie Dalida, of Tereus, & many others, might be here alleaged, but I will end with that in Horace, touching the punishments of adulterers, and the rather to bring men in horroz of the sinne:

*Hic se precipitem tecto dedit, ille flagellis
Ad mortem casus, fugiens hic decidit acrem
Prædonum in turbam, dedit hic pro corpore nummos,
Hunc perminxerant calones, quin etiam illud
Accidit, ut quidam testes, eandemq. salutem,
Demeteret ferro.*

This lecher from a window headlong skipt,
This, till he suffered death was soundly whipt;
He flying, fell in cursed fellows hands.
This, money gaue to ransome him from bands.
Him, clownes bepist; and this doth often hap,
That some leaud lechers caught in cunning trap,
Scornd and disdained (and worthy of the scoffe),
Haue both their saltie taile and stones cut off.

But herein some man perhaps will take occasion to reprove me, that describing adulterie with a double lip, I discouer not the

• Incarnate Devils.

The cause why I present him so : to him let this reason suffice, which wanteth not his authoritie, I therefore giue adulterie a single and double lip, because there is a single and a double adulterie ; that adulterie which is called single , is when as one of the two that commits the sinne is married, and the other is not ; and the double, wherein man commits Bigamy, or both the offenders are coupled in marriage : touching two of these, I haue sufficiently discoursed (as I hope) before this; onely of Bigamy and Polygamie this much and so an end : both these (as against nature) the Ethnicks and Pagans despised : and that they are condemned by God it appeareth by his owne words, *Erunt duo in carne vna*, They shall be two in one flesh : he saith not, three or four : by this place shamelesse Lamech of the cursed race of Cam is condemned for beginning the pluralitie of wives, and the lasciuious and sensuall Emperour Valentinian, who coupled with his wife Seneca, a yong maiden called Iustine, whom he espoused as Socrates witnesseth.

Genes. 2.

As long am I on this, behold another more hainous spirit incarnate in the bodie of a youthly & braue gallant, who comes freshly from the Tailors in a new sute of crimson Sattin, and must to Houles presently to meet with his Pandare : this fellow is called Rauiishment, an vnnaturall fiend, he weareth a feather in his beuer hat which is called the plume of Inconstancie, and howsoeuer that waueth, his wit wandzeth: this is hee will giue a baud ten pound for the breaking vp of a wench, nay which is most horrible, before that nature enable her : he neuer walkes without a full purse, nor sleepest before a mischief, nor weepes but for pure enuie: he may not smile nor laugh, but at the despoiles of chastity. He holds this axiome, That there is no pleasure sweet that is not accompanied with resist ; and that no flowers are pleasant but those of the first gathering. He it was that rauished Danae in a golden shewer, & Mica the chaste Virgine in the daies of Aristotimus. All wordly delights he hath to intangle innocency with, and his grandsir Sathan hath giuen it him from the cradle, to attempt the chastest : intertaine him to your guest, your Virgines are corrupted, your kindred defamed, your childezen pointed at, and that which is a great miserie

in these miseries, he only publisheth your shame, & reioiceth at it: he is excellent at Italian, & I think he be one by y^e mothers side: he not of his fraternitie if you be afraid of a general counsell, for the Libertine Synode cōdemns & excommunicates him. If you would know a baud male, or female, you shal find thē by him: for with none else is he acquainted: one marke he hath, his beard is cut after y^e Turkish fashion, & he is lame of one leg like Agesilaus, & that he brake leaping in Florence out of a window. These tokens being sufficient to know him by, let these reasons serue to bring him in hate: Things they say the more rarer they be, the more dearer they be, Now then since that Virginitie and chastitie is rare, and by that reason deare, how great reason haue we to hate him that despoileth vs of y^e ornamēt: vnworthy is he y^e name of a man y^e doth y^e work of a beast, nay most detestable of al men is y^e raniſher, who destroyeth y^e which God can not repair. According to y^e opinion of Aristotle in his Ethicks, & Ierom vpon Amos, ſie therefore this Hydra, this hateful to God & man: & since according to Chriſoſt: *Pudicitia & virginitas imbecillis est*, Modesty & virginity is weak, let vs banish y^e ſin frō our societies y^e is likeſt to diſturbe & attempt it. Another ſpirit there is incorpored very cūningly which in al apparitiōs I euer could ſee him in, hath his face couered wth a baile, & in it is writtē Inceſt, & he it was y^e made Herod abuſe his ~~ſiſter~~ wife, and I feare me plates y^e deuil couertly in our countrey, if I may chance to know it, he may be ſure I wil vnmāſke him. Another fiend there is, but he hants not our country, but travaileth Flanders & y^e low countries like a ſouldioz, this diuel robs churches, raniſheth religious women, ſcorns the Clergie, beats down bells & ſteple, & cōmitteth filthy abuſidities in y^e churches, whom I only name in this place becauſe I with the ports might be laid if he attempt to arrive here, for of al chaſſare he ſels beſt a chalice, cope, & communion cup; & if he be permitted to enter among vs, no miniſter ſhal ſaue him a ſurples to ſay ſervice on ſunday in. But what biſhō is this, inough to affright the world: Selfe-loue, the idolater of his body, an infernal & maſter angell; accompanied wth Loue of this world, y^e loaths to hear of piety: Hate of God (in y^e he prohibits ſin) & horror of the world to come, in y^e he feareth iudgemēt: theſe ſoure lothſome miniſters, bring in a thzē headed & vgly maſter;

Eih. 3.

Chriſoſt. deſ
virg. cap. 80.

nature walks apart & hides her face in her hands for feare to behold him, y^e first head is Mollities inuventing voluntary pollution: the second Sodomy, peruerting the order of nature: y^e third Bestiality, called by y^e schoolmen (*crimen pessimum*) this monsters eyes are stil hanging down, as if ashamed to behold y^e light, & in his brows are written, *signū reprobationis*, the mark of reprobation; the first head whispers in mine ear y^e Her & Onan were slain by an angel through his corruptiō. The second tels me y^e Italy can best teach me if I would know his qualities; alas chaste eares, I dare not name it, though I fear it is too much blessed, I dare not think it, Pedraſtia, Socrates ſin. The third tels me he is a monster getter, and hath followers amongst men are unworthy naming: wretches auant, you brood of hel, you causes of the general Cataclisme and deluge, ſlie from theſe bounds of Chriſtendome, I am afraid to name you, I coure you by my prayers ſcō my country, y^e infernal poures theſelues in their coppie of ſin, hate you, & haue oftentimes ſlain thoſe y^e haue bene exerciſed in your villanies. That very night Chriſt was born, al your ſodomitical crue periſhed, & depart you to darknes whilſt I diſcouer your fathers villanies. God be thanked y^e monsters are vaniſhed, ſaue you not one of the kiſſing a ſow, another dallying wth a boy, another uſing voluntary pollution, ſie away wth theſe they are damned villaines: come lets examine the workings of their father, & arm our ſelues againſt him, ſtand forth you pocky devil Aſmodius for I mean to ſwinge you.

Auguſtin diſcourſing vpon y^e effects of lechery & luſt, hath this notable ſaying, *Luxuria eſt inimica deo, inimica virtutibus, perdit ſubſtanciam, & ad tempus voluptatem diligens, futuram non ſciunt cogitare paupertatem*, Luſt (ſaith he) is an enemy to God, an enemy to Vertue, it conſumeth wealth, & louing pleaſure for a while, it ſuffereth vs not to think of our future pouertie: approuing hereby in a few words, and they effectually, that he who is intangled in the ſnares of deſires, is diſtracted from God, forſaken by vertue, drowned in ſenſualitie, and beſotted with inconsideration. This ſpiritual infirmite is compared to the diſeaſe of leproſie, which proceedeth from corrupt and diſordinate heat; and as the leproſie is an incurable diſeaſe, even ſo is luſt an irremediable miſchefe: With this infirmite was Salomon infected,

He is

who

Ob voluntaria
riam p^{ri}ma-
nem.

Lib. de deo
chriſt.

3. Reg. 3.

who had seuentie Quieres and thre hundred concutines, so that euen in his age his heart was depraued: and whereas in al other sinnes their venome is not contracted by societie, in lust a man by conuersation may be corrupted: so that neither the wise mans wit, neither the strong mans armes, nor the holy mans meditation is defended against lust, but as Ierome saith, *ad Paulum & Eustochium, Ferreas mentes libido domat,*

Lust conquereth the most vntamed minds. As Iohn saith Gregorie, as lust hath possessiō of the mind, it scarcely suffereth it to conceiue any good desires, and in that the desires therof are vicious by the suggestion thereof riseth corrupt thought, and of thought the like affection, & of affection delectation, & of delight consent, & of consent operation, & of operatiō custome, & of custome desperation, and of desperation, defence of sinne and glorieng therein, and of glorying in sinne, damnation. Lururious men haue outwardly the Deuill suggesting them; and inwardly concupiscence incensing them; and of these two, al carnal sinnes are begotten. It is likewise to be noted, that the word of God, is two waies indemnified by lasciuious men, the one way is *conculcator a transeuntibus*, It is troden downe by them as they passe by it: This treading downe and oppression of the word of God, is the custome of euill thoughts, whereby the Gospell is oppressed: The second is, that it is deuoured of birds; which deuouring is the suggestion of the Deuill. Against these defects there are likewise two remedies, the first is, that we fence in the inclosure of our hearts, with the thornes of the memoire of the passion of Christ, according to that of the wise man, *Popule sepi aures suas spinis*. For there is no greater remedie saith Origen, nor better means against euill cogitations, then the remembrance of Christs passion. The second remedie is, to fatten this inclosure of our hearts with the vertue of charitie; for of it it is said, That it conereth the multitude of sinnes. To conclude a sea of matter in a short circle of admonition, refraine lust and her progenie for these causes, First it destroiethe the infused graces of God, and the gifts of the holie ghost: Secondly, it consumeth the foure cardinall vertues: Thirdly, it weakeneth the body, infæbleth the spirit, and hardeneth the heart against all deuotion.

The

Incarnate Deuils.

The armor against this enuie, is, The consideration of his deformitie, The auoidance of occasions and motions of desire, The tempering and moderation of our corrupt bodies, The continuall thought of impendent death, The imagination of Gods continuall presence, The consideration of those infirmities wherewith it cloieth the spirit: Lastly in assaults, The office of praier; which as Calsianus saith, is a sufficient buckler against all the assaults of the world. I haue discovered the soze, and giuen a plaister, I beshew those that are wounded if they make not vse of it.

*Cass. lib. 12.
Infr. cap. 7.*

Of the great Deuill *Belzebub*, and what monstrous and strange Deuils he hath bred in our age.



Elzebub the enuious, grand God of flies, Archduke of Grecian fantasies, and patron of the Pharisees, thou Prince of Deuils, I must straine your patience a little to reckon by your pedigree: and though your infecting Cain, perverting Esau, seducing Saul, incensing Absolon, and gathering al the he-

Luc. 11.

resies in the church were enough to condemne your hoines to be sawed off of your head for villanie: yet it shall suffice me to find out the beginning of your sinfull progenie. Your wise I trow was Iealouie the daughter of a corrupt spirit, who could neuer find in her heart to dresse her selfe, for feare a pin should kill her; nor look into the aire, for feare she should be blasted; nor drink of water, in doubt she should be poisoned: God amercy for that not hoind beast for it shewes thy confession. Well then, Iealousie thy wife, how were thy childre gotten: for sooth it sortuned (as some poetical humioz inspires me) that being bered with a feuer & passion of the spleen, thou wert by the aduice of Wrath (the Phisition in ordinary in thy household) let blood on the back of thy hand, in that vaine which is next the little finger, out of which hauing gathered much bloud, Iealousie (that was still afraid of thee,

this ; and shunned thy company for feare in lubberlepping her
 thou shouldst presse her to death) drinke vp this corrupt excre-
 ment fasting, & after one stolne kisse from thy mouth, fell in such
 sort a swelling, that within the space of one month at one birth
 (now the devil blesse them) brought the forth these sons as I or-
 derly describe the. The first by Sathan (his grandfire) was cal-
 led Hate-Vertue, or (in words of more circumstance) Sor-
 row for another mans good successe) who after he had learnt to lie
 of Lucian, to flatter with Aristippus, & coniture of Zoroastes, wan-
 dred a while in France, Germanie, & Italy, to learn languages
 & fashions, & now of late daies is stoln into England to depzaue
 all good deseruing. And though this fiend be begotten of his fa-
 thers own blood, yet is he different fro his nature, & were he not
 sure y Iealousie could not make him a cuckold, he had long since
 published him for a bastard: you shall know him by this, he is a
 soule lubber, his tongue tipt with lying, his heart stield against
 charity, he walks for the most part in black vnder colour of gra-
 uity, & looks as pale as the Usard of yghost which cried so mise-
 rally at y Theatoz like an oysterwife, Hamlet, reuenge: he is full
 of infamy & slander, insomuch as if he ease not his stomack in de-
 tracting somwhat of some man befoze nontide, he falls into a fe-
 uer that holds him while supper time: he is alwaies deuising of
 Epigrams or scoffes, and grumbles, murmures continually, al-
 though nothing crosse him, he neuer laughs but at other mens
 harmes, briedly in being a tyzant ouer mens fames, he is a very
 Tuius (as Virgil saith) to his owne thoughts.

*Tuius, vultus intus
 Qui semper lacerat comestq; mentem.*

The mischief is that by graue demeanure, and netwes bea-
 ring, hee hath got some credite with the greater sort, and
 manie soles there bee that because hee can pen prettillie, hold
 it Gospell what euer hee wrytes or speaks: his custome
 is to preferre a soles to credite, to despight a wise man, and no
 Poet liues by him that hath not a flout of him. Let him spee a
 man of wit in a Lanterne, he is an arrant Bronckard; or but
 beare

Incarnate Diuels.

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heare that he parted a fray, he is a harebrained quarreller: Let a scholler write, Tush (saith he) I like not these common fellows: let him write well, he hath stolen it out of some note booke: let him translate, Tut, it is not of his owne: let him be named for preferment, he is insufficient, because poore: no man shall rise in his world, except to feed his enuy: no man can continue in his friendship, who hateth all men. Diuine wits, for many things as sufficient as all antiquity (I speake it not on slight surmise, but considerate iudgement) to you belongs the death that doth nourish this poison: to you the paine, that endure the reproue. Lilly, the famous for facility in discourse: Spencer, best read in ancient Poetry: Daniel, choise in word, and inuention: Draiton, diligent and forsmall: Th. Nash, true English Aretine. All you vnnamed professors, or friends of Poetry, (but by me inwardly honoured) knit your industries in priuate, to vnite your fames in publike: let the strong stay vp the weake, & the weake march vnder conduct of the strong; and all so imbattell your selues, that hate of vertue may not imbase you. But if besotted with foolish vain-glozy, emulation, and contempt, you fall to neglect one another, *Quod Deus omnia auertat*, Doubtles it will be as infamous a thing shortly, to present any booke whatsoeuer learned to any Mæcenas in England, as it is to be headsmen in any free citie in Germanie:

Claudite iam riuos pueri sat prata viuerunt.

The meane hath discoursed, let the mighty prevent the mischief. But to our Deuill, by his leaue, we can not yet shake him off: hearken what Martial saith to thee, thou depzauner:

Omnibus inuideas, inuide nemo tibi.

Enuy thou all men, let none enuy thee.

And why thinkest thou, wishest hee thus: Wary to the end thou maist be the more tormented. Thou vice of nature; thou error without excusation: though it nothing profiteth me to speake truth against thee, yet shall it hinder thy venime to molest & poison many. Know thou (scum of imperfections) that
howsoeuer

howsoever thou defraut est other of praise, thou be watest thine owne infirmities: and although I am past hope to reforme thee by my iust reason, yet (false deuill as thou art) I leane thee to the martyrdom of thy thoughts, and since example expresth imperfection, I tell the world a storie wherin with Lira I will prettily discouer thy nature.

A great and mighty Lord desirous to know the difference betwixt an enuious & couetous man commaded a seruant of his to bring one of both sorts to his presence: to whom (after some courtly salutations) he made this offer, that aske what they would he would grant it them, on that condition, that he might giue the second the double of that the first demanded: these two vnderstanding the summe of the Noblemans intent, fell at debate betwixt themselves which of them should wish first; the couetous, desiring to wish last, by reason of the commoditie depending thereon, and the enuious disdaining the other should haue moze then he. At last the Nobleman seeing their contenti- on without end, & desirous to see the issue of his expectation, comanded the enuious to begin, reseruing the couetous the latter choice; But what desired he thinke you, being preferred to this election: Forsooth, nought els but that one of his eyes might be pulled out, to the end the other might lose both his, chusing rather the losse then the profit, to the end that he whom he enui- ed might haue mischief with the aduantage: whereby wee may easilie vnderstand, in what blindness and error that miserable man is, that suffereth himselfe to be conquered by this cursed humoz: to conclude with Iob, this sort of maligning cruic killeth a soele, I wish therefore that all wise men should flie it.

Iob. 5.

I. Iob. 7.

The next Deuill incarnate of this breed is Malitious hatred, whose felicity is to reidice at other mens harms, giuing affliction to those y are troubled wth afflictio. This fellow still walks with his hat ouer his eyes, confirming that of Iohn, He y hateth his brother liueth in darknes. If a man offend him, he admits no reconciliation. Hee was a persecutor in the primitive Church, when blindness of heart was executioner of the saints: and to cause any mans confusion is his chiefe felicitie. It was hee

drive the French king to invade Sicilie, Italie, and Naples: and some say his counsell made the Spaniard enter into Aquinar. It was he that flight the Turke upon the Christians, and wrought that deadly debate betwixt the Tartar & Muscovite: when he heares of peace, then is he pensive, and if he want credit with y^e mighty, he falls at working among the comminallty: he neuer counsels with any man, but to betray him; no; lends any man money but to bindoe him, no; contrives any stratagem without murther, o; dwells by any neighbor, but to hurt him: he hath a cause at law in every court, and prefer him conditions of accord, he will fret himselfe to death. His enuies the older they be, the better they please him; for inveterate wrath still boileth in his breast: if he counsel any man in his owne humor, he laboereth him to mistake all courtesies, to misconstrue all reconcilements: if a man salute him, it is in mockerie; if a man salute him not, he is proud and shall be pulled lower: if a man advise him in worldly affaires, he insinuates; to be brieve, nothing can please him but to heare of other mens perdition. Flee this fiend and his humor, you that love peace o; love for felicitie, for he y^e loveth not (saith Iohn) remaineth in death: Follow the course of the Hermit Agathon, who neuer slept in anger, no; to his power suffered any displeased man to part from him without reconciliation: rather make thine enemy ashamed by thy courtesies, then incensed by thy hatreds; & being thy selfe mortal, let not thy hate be immortal. The last devil of this race (so; Jealousie is barren, but in increasing his owne mischiefs) is Worldly fear, he neuer walks abroad but in suspicion, if a butchers hook do but catch him by the sleeve, he cries out, At whose sute he is still in jealousie that every man wil exceed him, & attēpreth nothing in vertue, though y^e suspect of his corrupt nature: because he wanteth charity, he is still in dread, & the only see of his fortune is the suspect of his ability: he hath courage enough to adventure on any sinne, but touching the damages of his bodie, there is not any arranter coward. He trusts no man for fear he deceive him, if he heare of any of his equals in election of an office, he trembles like an aspen leafe, in doubt that his advancement should be a hinderance to him: according to that in Claudian,

Incarnate Devils.

*Est malus interpret rerum metus, omne trahabat
Augurum peiore via. —*

Feare misseinterprets things, each Augury
The worser way he fondly doth imply.

And that of Tullie in his Epistle to Torquatus, *Plus in metuendo est mali, quam in eo ipso quod timetur*: There is more euill in fearing, then in that which is feared. This fiend was he that possessed Dionysius the elder, giuing him a greater hell by his suspicion, then danger by his enemies hatred. Of all other devils let good men blesse them from this; for though he seeme contemptible in his owne abiectines, yet whatsoeuer mind hee seazeth vpon, (as Granatensis saith) hee shewes himselfe to be a powerfull perturbation, making of litle things, great; and of great, monstrous. The children of Beelzebub thus briefly brought in knowledge, let vs with some consideration examine the workings, & giue remedie against the assaults of the father. Enuie in his nature is agriued at the prosperitie of another man; he enuieth great, since he can not equall them: hee enuieth the weake, dreading they should compare themselves with him: finally, he enuieth his equals, because he were very loth they should be his companions. In Kingdoms, Common-weales, Princes courts, and priuat families, he is still working; no man hunteth after honour, but he affronts him: only the miserable man he maligneth not, because he suspects not his risings; yet hath he a scorne for him, such as Phalaris had to heare Perillus groning and roaring in his brazen Bull. This capitall sin of all other is of most antiquity, and shall be of longest continuance. Griueous were the warres raised by this fiend betwixt the Romans and Carthaginians, and as fatall those betwixt Caesar and Pompey, who contended not vpon iniuries but vpon enuies. Hee it was that poisoned Socrates, slew Crassus, destroyed Darius, ouerthrew Pyrrhus, brought Cyrus to his end, made Cataline insainous, and Sophomy be vnforsunate. Hermocrates the tyrant of Sicely knowing the venom of this vice, gaue his sonne this last, and not the least instruction: That he should not be enuious, (adding thereunto this consequence) But do thou (saith hee) such deeds, that others may enuy thee: for to be enuied is the token

of

of good deserts; but to be envious, the signe of a corrupt nature. It is Tullius in his *Orator*; that the most flourishing fortune is alwaies envied: agreeing with that in Quid,

Summa petit linor, perflant altissima venti:

Hate climes vnto the head: winds force the tallest towers.

This infirmitie is compared to a simple feuer, that is now hot, straight cold; for now doth the envious man reioice at the aduersitie of the good, now ware sad at the prosperitie of the righteous. Cain was sicke of this disease, envying the prosperitie of Abel: Rachel envied the fecunditie and fruitfulness of Lea; Saul, the felicity of Dauid. To conclude, the fall of y^e world, and the death of Christ, was wrought by this sinne. Wisely saith Cassiodorus, *Quicquid ex inuidia dicitur, veritas non reputatur*: For who hath enuy in his heart, is neuer without lying in his tongue. There is no man rightly enuieth another mans knowledge, but hee that suspecteth his owne. The remedie of this vice (as Albertanus saith) Is the loue of God, and of our neighbour: and in ascribing all things to the goodnes of God, we shall haue nothing to maligne at, which is good in his creatures. Besides, if we hate death (as a thing most contrary and grieuous to nature) we must needly hate Enue, that first brought it into the world. The blessed soules (saith Gregory) do as much reioice at the felicitie of others, as their owne. It is then consequently an act of the cursed, to be agriened at any mans prosperitie. Not to detain you long, with this I end with Tully, *Est huius seculi labes quaedam & macula virtuti inuidere*, It is a certaine infirmitie and deformity of this world, to enuy vertue. And not to forget Horace,

*Cic. pro T. Cornel.
Oda. 24. li. 3*

Virtutem incolumen odimus,

sublatum ex oculis quarimus inuidi.

Vertue assignd we enuy cursedly,

But rest from vs, we seeke for greedily.

I ty

The

The incarnate monsters begotten by the Arch-Deuill *Baalberith*.



Amongst all the monstrous ingendyrings,
and wonders of nature, (set downe by
Pliny, Aristotle, and Elian in his histo-
ries) the begetting of Baalberiths chil-
dren is the most miraculous: for touch-
ing procreation by mouth, by eares, and
by other parts, they are confirmed by
knowledge & experience; but for y^e heart
to be a place of conception, I held it a thing impossible, except
it be in a Deuill. Yet as impossible as it is, true it is; and in a
Deuill it was; and thus Baalberith became a father: When by
those tyrannies that ranged in the Primitive Church from Au-
relius to Valerian, this cursed spirit of wrath, rather augmen-
ted then dismembred the faithfull, he sate him downe in a mœre
agony, and began to imagine in his thoughts how to destroy
Patience in mens hearts, which is an opposed enemy to all his
proceedings. Hereon inflaming his heart (by the hot cholerick
and swift blood which he sent out of his vaines by *cana vena* to
it) there rose certaine speedy and vehement spirits encountering
with his sinister thoughts, that (forced out by his beating and
heauy lungs) toke passage with his breath, and no soner
entred the aire but attained bodies, in which they worke, and
by which they are known. The first of them became a Rus-
sian, a Swashbuckler, and a Bragart; they call him Braw-
ling contention; his common gate is as proud as a Spaniards,
his ordinary apparell is a little low crownd hat with a fether
in it like a forehorse; his haire is curld, and full of eies locks,
and rusty for want of kembering; his eies are still staring, and
he neuer looks on a man but as if he would cate him: his dou-
blet is of cast Datten, cut sometime vpon Taffata, but that the
bumball

bumbaste hath eaten through it, and spotted here and there with pure fat, to testifie that he is a good trencher man: his common course is to go alwaies on trust, except when his shirt is a washing, & then he goes woolward: and his breeches are as desperate as himselfe, for they are past mending: his weapons are a basket hilted sword, and a blunt dagger; and if hee keepe these from pawne, he is sure of a living: his prayers in the morning are, Gogs wounds hostesse one pot more: and his daily exercise is to be champion in a balwy house: you shall haue him for tweluepence to braue and braule with any man liuing: and let any men fall together by the eares, to the field (cries hee) I'll see faire play: he hath a Bunck (as the Pleasant Singer calls her) that finds him spending mony; and if she prouide not his drinking pennyp, shee is sure of the bastinado: giue him the lie. hee strikes you suddenly; and call him lesse then a gentleman sculter, Zownds you are a villaine. He is a passing good railer, specially if an old balwd anger him; and let him but lake into a balwing house, he shall play his tricks without charges. In Terme time he is a Setter, to further horse dealers; and to cunne catch a countrey man, he shall giue place to none in Newgate. In a fray in Fleetstreet you shall daily see him foremost, for but in fighting, chiding, and scolding, hee hath no countenance. You shall hire him for a speciall bailly if you come off with an angell; and sometimes he may carry a ring in his mouth, if hee haue a cast livery for his labour. Hee is the only man liuing to bring you where the best licour is, and it is his bat to a halfe penny but hee will be drunke for companie. Then let the host crosse him, out goes his dagger; let the hostesse intreat him, hee is a whoze for her labour, and though hee drinke beyond his stocke, thats but a custome. Tut (saies the host, cries hee) skape it vp, it is the credit of your ale-house. Bring a Sargeant and him together, you shall heare villanie with a vengeance: and if they conspire any mans arrest, gogs wounds hee will haule him. This is a chiefe caterpillar in a citie, and too much winckt at: hee hath already infected the most part of the suburbs, it were great pittie to graunt him harbour in the citie. Isidorus saith
of

Rixofm 2.
rile conu. 9
dictum.
Vid. lib. 10.
Eth. cap. 15.

Chrysof. sup.
Alash. 8. cap.

Math. 13.

Proverb. 6.

of this Deuill that he is subiect to three euill conditions of a dog: First, he is alwayes ready to Quarrell: secondly, he taketh his best pleasure in Strife & Debate: thirdly, he prouoketh others vnto Discord. Of all Baalberichs bzæd, there can not be an arranter or more currish villaine, and peruerter of peace; and his impatience in iniury, commeth of his carnall mind. Of all companions there is none that more deserueth the auoiding thereof; for whosoever falleth into his humoz of impatience, he presently becommeth the disciple of the Deuill, and fit and apt for all euill things. Nay, whosoever delighteth in contentions and debates, sameth wholly to contradict his naturall inclination and being: for (as Chrysostome saith) *Non est creatus cum cornibus, ut Cernus, Tygris, aut Centaurus, &c.* He is not created with hornes, as the Hart, Tyger, and Centaure, that with them he should gore another man; neither with a hard and hornie hooft, like a horse, to kicke at another man: neither with a sharpe fang, as the Wolfe, Dog, and Lion, to bite any man; neither with a sharpe bill, or crooked and strong naitles, to the end hee should teare, or prey vpon another man; as the Falcon, the Herne, the Hawke, and the Eagle: but hee is created with all his members, very competent and humble, to the end he should behaue himselfe iustly and humbly in all things towards his neighbour: whereupon it is to be inferred, that a bzauling and contentious fellow, is a beast amongst men. *Comparatus est inuentis insipientibus similis factus est illis*, He is compared to brut beasts, and is made like vnto them: and not only is the contentious quarreller like the sauadge beast, but he resembleth likewise the deuill himselfe. For as the one soweth cockle among the corne, so the other ingendzeth contentions among societies. The Wise man calls him an Apollata, and vnprofitable; adding this, *In omni tempore iurgium seminat*, He continually soweth debate. Whereupon Gregory saith, That if they be the sonnes of God, that seeke peace and ensue it; they truly are the sonnes of Satan, that peruert peace, and destroy society. Let not therefore this deuill haue any title among you, for hee is beneficiall to none but foure: to the Cittatler, for ridding his drinke; to the Surgeon, for curing his wounds; to the Physitian,

an for purging his disease, and the earth for seeding it with dead bodies. As this Deuill only haunteth the suburbs, and seldome but skulkingly and in companie entereth the cittie; so is there another Deuill of his race that haunts both court, cittie, and countrie, nay there is none so priuate meeting, none so sollemne disport, but he is there for a stickler to increase the multitude of sins: this Deuill is called Blasphemy, that is continually clamorous, ready to swell in enuie, prone and forward in indignation, he cares not to sweare God his maker and gouernor from top to toe like the French man, and curse al his creatures in dishonour of their creator; his delight is hourly to make idols of euery vaine thing he seeth fretting, chafing and perplexing himself if he want othes to disiect his displeasure. He haunts ordinarie, and places of exercise, schooles and houses of learning, nay I fear me (would God it were a lie) there are more othes sworn in Houses in a day, then devout praiers said in it in a month: euery shop hath one at least, beside the maister, to sweare to the price, and without an oth now adaies there is no buieng or chafare: faith and troth are the least hazard; yea and nay is a puritane. This fiend accounts it an impeach of his honour if any outswear him, and a token of cowardise, if hee want othes to replie with: he is a man that day he coines some lothsome least out of the scripture; and is neuer so little croft, but (if he wants a fit English oth to put in) he will be with *Cancre, vienne la boste, la peste restrangle, la rable, le rage se puisse emporter*: if he want French blasphemy, *Pota d'iddio, putana d'iddio*, cries he with the Italian Atheist: if you talke of Diuine iustice, he saith there is no God: if he by sickness and plagues be forced to confesse him; he calls him tyrant, vniust, and without equitie: if another man be preferred befoze him, he saith God doth wrong to his honour: if he sling the dice (after the losse of two or three hazards,) In spite of God he will now cast in: and though hee bee iustly accused of an offence, I forsake God (saith he) and I did it. Let any man promise him a familiar to further him in gaming, hee will bow that Devils know all things, that the thoughts of mens hearts are open vnto them, that they may saue and gine man Paradise. Hire him to write a comedie, he is as arrant an

Atheist as Rabelais in his Pantagruel, so that it is wonder
 y (with Theodectus the Poet) he is not strokē blind, & by deuine
 iustice lose his senses as Theopompus did for many months:
 and not only in this habite breaketh forth Blasphemy in our age
 and nation; but amongst the Iewes and Rabins he hath bene
 more impious: saying that God roareth thrē times a day like a
 lion, Alasse, alasse, alasse, woe is me, that I haue destroyed my
 people: and in their Peruchines and expositions vpon the first
 chapter of Genesis they say that God hath reproued himself for
 creating fūe things; first, the Chaldeans; secondly, the Isma-
 lites; thirdly, Originall sinne and concupiscence; fourthly, Ido-
 latric; fifthly, that he suffered the captiuitie of the children of Is-
 raell in Babilon. It was he that taught them in their Talmud
 to excommunicate God for taking R. Eliezers part against
 them: and incensed that cursed lim of their sinagogue to say,
 What entering Paradise by subtilty, he deceaued both God and
 the Deuill. I dare not write further of those impieties I haue
 read, not onely in these reprobates, but also in the lines of ma-
 nie Christians in profession, Devils in deed, who led by this
 spirit, hane like Iulian, Blastus, and Florinus, and many others,
 filled their times with impieties: Onely let mee persuaade you
 by these examples to gather the lothsomenesse of this sinne,
 and flie it in all your speeches and conuersation. Among the
 Grecian gods and Idolatrous Oracles, contempt had his pu-
 nishment, as it appeared in Daphides. And Misoecue, for threat-
 ning the gods with warre, was vtterly subuerted: Senacherib
 for blaspheming the true Immortall god, had eight hundredeth
 thousand men defaied in one night by the Angels: Antiochus,
 Nicanor, and Holophernes, the one was deuoured with
 wormes, the next had his tongue pluckt out and cast vnto
 the foules; the third had his head cut off by a woman, and
 all for blasphemie: Huminaxus, and Alexander, were pos-
 sessed by the Deuill: Olimpius the Arrian, was slaine by
 lightning: Pheræcides was consumed with vermine: nay a
 yong child (as Cirile reporteth) was fetcht away by the
 Devils, for blaspheming the name of God. Let all sorts
 consider

Consider on this, and governe that little member their tongue, least Justice that hath sorborne long time, strike home at last to their confusion. What malecontent is this that follows him; Looking suspitiouslie, as fearing to be apprehended; scattering Libels in Court, Westminster, and London: By his apparell hee should be a Frenchman, but his language shewes him to be English. Oh I know him now, it is Sedition the Troubleworld; This Devil detected for some notable villanie in his countrie, or after the lewd and prodigall expence of his living, flying under colour of Religion beyond the seas, is lately come over with seditious booke, false intelligences, and defamatorie Libels, to disgrace his Prince, detract her honourable counsell, and seduce the common sort: This fellow in Poules takes up all the malecontents, telling them wonders of the entertainment of good wits in other countries, and calls them fooles for living so long heere, where men of good wits are most neglected. In the countrie, hee stozmes, and railes, against inclosures, telling the husbandmen that the pleasure of their Lords, eates away the fat from their fingers; and these rackt rents (which in good sooth authoritie might wiselie looke into) are the utter ruine of the peomanrie of England: the conclusion of his talke alwaies is insurrection, and commotion; for saith hee the world will neuer be mended with the poore whilest these carmants be hanged higher. This is hee that saith that warre is a good tree, and bringeth forth good fruit, namelie stoz of good crownes: and it is a parador of his, That it is better live a Rebelle then die a begger. If anie mislike his talke, and threaten to bring him in question, My friend (quoth hee) I doe but trie the natures of men how they are inclined, that they may be lookt into by the better sort, whose intelligencer I am. This is a pestilent fiend, and the more secret hee larketh, the more harme hee worketh, the whole scope of his discourse is the cause of much inconuenience, for there, through on euerie side groweth hate, and of hate saith

Machiavell come deuisions, and of deuisions sects, and of sects ruin. Another method of Sedition is this, to innouate in religion, to detract the pollicie of the Cleargie, to disgrace the reuerend fathers & eies of religion, our Bishops, obiecting against them these corruptions, which as they neuer thought, so they neuer practised. Of this race was Martine Marprelat, who had he been attached with a writ of Capias Hangvillaine, he had not troubled the world, nor left such fraternities of his sect in England. Dracos lawes written in blood were fit for them, who only stir vp seditions to spill innocent blood. Biesius in his booke *De Repub.* (setting down the difference betwixt good and euill) saith, That such things as maintain vs in euill, or change our goodnes to wickednes, are rightly called euill; but such as maintaine or encrease our felicities are rightly termed good: this considered what shall wee account these seditious libertines but wicked, who maintaine the inferiours in euill thoughts toward their superiours, and alter the simplicitie and good affection of the subject toward his Prince, to the subuersion of themselves, and the hate both of their countrie, and ruine of their kingdome: Constantinus the Emperour (seeing the inconueniences that arise by these sort of men) in his Epistle to the Alexandrians, causeth them to be punished seuerely. And one of the hastners on of the destruction of Ierusalem was the seditions and factions within the cittie: as Iosephus witnesseth. The nobility amongst the Iewes listening to whisperers, and detractors of their equals, would subscribe to no election or superiortie, so that (in the time that Antiochus Epiphanes fought with Ptolomey for Siria) the whole countrey had like to be subuerted, (as Nicephorus witnesseth.) Princes in authoritie, nobles, and counsailes of Commonweales, Citizens and subiects in each countrie, beware of these seditions; for they deserue trust on neither side. For how can a foraine king in reason trust those who are false to their countrie: or suppose them faithfull, who (only seruing for profit and maintenance with them) will more willing (vpō assurance of life and liuelihod) discover your practises to their naturall Prince: And how can their lawfull and rightfull Prince trust them, who hauing once past the limits of honestie are in Tullies

opinion

Lib. 4. tri-
part. 1. 17.
cap. 32.

Lib. 1. Ezech.
cap. 6.

opinion past recouerie :

Having thus far brought you in knowledge of the fatall enemy of societies, called Sedition, now looke vpon this other side a little, and marke what Deuill marcheth there : For sooth it is War, in one hand bearing a brand to set cities on fire, in y other a sword bathed and embued with blood ; This fiend solweth a spice of tyrannie where soeuer he marcheth, hauing Feare, Clamor, Sorrow, Mourning, Crying, Groning, continually attending his chariot ; of whose effects Lucan most heroically singeth in his second booke of ciuill warres, in these verses :

*Nobilitas cum plebe perit, luteq; vagatur
Ensis, & anullo renouatum est pectore ferrum.
Stat cruor in templis, multaq; rubentia corde
Lubrica saxa madent, nulli sua profuit atas
Non senis extremum pigint feruentibus annis
Præcipituisse diem, nec primo in limine vitio
Infantis miseri nascentiam rumpere fata:
Crimene quo parui cadem potuere mereri?
Sed satis est vani posse mori.*

The nobles with the common sort are slaine,
Each where the conquering sword vn sheathed smites.
And from no breast his furie doth containe:
The temples streame with gore by bloudie fights.
The slipperie stones are moist and crimson red,
No age was spar'd, norooke the sword remorse,
These troublous times, of old mans siluer head ;
Ne left he late borne infants to inforce,
How could yong babes deserue this crueltie ?
But now t'is well to haue the power to die..

This fiend is the boulder of Ambition, and serueth only the crowned sort to disiect their millikes & perturbations : & not only with his entrance, but also with his feare bringeth he calamitie, for no sooner draweth he his forces into any place, but before any assault or violence be offered, the fields are forsaken, husbandry is giuen ouer, marchandise cease, & feare triumphs :

the expectation of his intent, is the perturbation of those that expect him, and whosoever serves him, is bound to obey his necessities: the laws of iustice are perverted by him, and vaine glorie that begot him is oftentimes the cause of his ouerthrow, This deuill is the scourge of God, the son of iurath, the plague of nations, the poison of peace, and Barias thus learnedly describes him in his effects,

*La guerre vient apres, casse-loix, casse-meurs
Raze-fortes, verse-sang, brusle-hostels, aime-pleurs,
Desus ses pieds d'arrain croulle toute la terre, &c.*
Next marcheth war, breake-law, and custome-breaker,
Race-fort, spil-bloud, burne-hostry, louing-teares.
Vnder hir brason feet stoops all the earth,
His mouth a flaming brand, his voice a thunder:
Each finger of his hand a canon is,
And each regard of his a flaming lightning flash.
Disorder, feare, dispaire, and speedy flight,
Doe raged march before his murdering host:
As likewise, burning, pride, impietie,
Rage, discord, saccage, and impunitie,
Horror, and spoile, ruine, and crueltie,
Each where attends, where barbarous he walkes,
Mone, solitude, with feare, doe still accost
The bloody steps of his vndanted host.

Wonderful are the mischiefs that this fiend hath raised in the world, in leauing countries desolate, cities dispoiled, and flourishing Realms vitterly wasted: many are the examples & wofull the histories that intreat hereof, & nature hath receiued y^e greatest wounds by this enuie: let vs therefore flie it with prudence. For then proud wretch y^e desirest change for thy profit as thou supposest; know this, that war is blind in his cruelty, & respects not what thou wilt, but where thou art: all sorts perish by his sword, he regards not religion, affection, desert, al is one to him in intending execution; let vs therefore loue peace and pursue it, for as Ouid saith,

Candida par homines trux decit ira fera,
Peace is for men, and wrath for fellon beasts.

Augustine speaking in commendation of peace saith, that it is so good a thing that amongst all created things nothing is heard of, with more delight; nothing desired for, with greater affection, and nothing possessed with more profit. Christ knowing the commodities and perfection of this peace, not onlie in word but also in example, not onlie in life and death, but also after death, taught vs to embrace it. In life hee taught it vs, for at his birth the Angels song, Peace bee to men on earth. In life hee taught his Disciples to preach it, saying, Into what house soever you come, say first of all, Peace bee unto this house. Hee commended it in his death, when hee suffered himselfe to bee taken, whipt, crucified, and slaine, that he might reduce vs to Peace with God. Hee commended peace unto vs after his death; For after his resurrection (and in his visiting the Apostles) his first salutation was, Peace bee among you: who therefore is an enemy of peace, is an enemy of God, who liued, suffered, and arose from death to life, to establish and forme our peace. *Nihil est tam popolare* (saith Tully) *quam pax*, &c. Nothing is so popular as peace, for not onlie they to whom nature hath given sence, but euē y houses & fields seem to me to reuiue therat. And to conclude, not onlie let al men eschew this fatall Deuill of war, and entertaine the sweet benefit of Ciuill peace in their societies, but let them get them the true peace also, which (as Leo saith) is not deuicd from Gods will, but onely delighted in those things which are of God: for when sensuality resisteth not our will, & our will in no part contradicteth reason, then haue we the clearnesse, serenitie, & peace of mind, and then is the kingdome of God.

August. lib. 1.
de ciuit. Dei.

Luce. 2.

Luce. 10.

Next War followeth a froward surie called Vengeance: if you long to know him he hath these marks, his face pale, his eies inflamed, his browes bent, his hand shaking, his nostrils palwing, his passion expressed with othes, & satisfied with blood; he wil not stand lauing to disse his iniuries, but a word and a blow with him; no man must abuse him, no man controule him: hee is generallie blind in his owne affaires, and hatched in all his actions, his custome is either to purchase the gallies by murders, or to bee beggered by the law: See not acquainted

acquainted with him in any case, for he that feeds on Reuenge, respecteth not reason; Plato knowing the force of this infirmity, being displeased with his servant who had grievously offended him, would not punish him himselfe, but gaue him to be corrected by his friend Tenocrates with these words; Chastice mee this boy (saith he) for in that I am angrie I cannot punish him: Seneca reporteth the same of Socrates, and Saint Ierome of Architas Tarentinus, and all such like actions of memorie are worthie to be registred. For (to accord with Philosophie and Poesie) Reuenge is but an abiect thing, an infirmity of the spirit, a default in iudgement, which becomes not Thales or Chrysippus, (as Iuuenal saith) but rather an intemperate and dissolute Thais: where contrariwise clemencie, and remission, and forgiveness of iniurie, it is an act of pietie; wherein Caesar (though otherwise an usurper) gloried, telling one (and swearing it by the immortal gods) that in no act of his he more iustly deserved glorie, or more perfectly delighted himselfe, then in pardoning those who had offended him, and in gratifying those who had serued him. To make short, whosoever Reuengeth, is sure of Gods vengeance, for the law of God especially interdicted and forbiddeth it, in these words, Seek not reuenge; neither remember thou the iniuries which thy neighbors haue done vnto thee. The Philosophers likewise accorded herein, as appeareth by Socrates and Plato, who in his first of his Common weale saith thus, that *Reterra iniuriam, est inferre*, To render and do iniurie is all one.

But leaue we this fiend to the tyranny of his owne thought, for here marcheth forward the spirit of Impudence now incarnate, a fleshlie fiend I warrant him: This is he will beat his wife, lame his children, breake his seruants backes, vpon euery light occasion; he will not dine for anger if his napkin haue a spot on it, nor pray if he haue not that granted him which at the first he requireth: he will not stay to hear an answer whilest a man may excuse himselfe, nor endure any reading if it fit not his purpose, nor affect any learning that serves not his humors; he will beat his Physician

if

Juuenal Sa.
iij. 13.

Leuit. 19.

If his purge worke not presently, and kill his horse, if he gallop
 not when he commands him: he is like capitaine Cloux sole of
 Lyons that would needs die of the sullens, because his master
 would entertaine a new sole besides himselfe: this deuill is an
 arrant swearer, a swift striker, a short liner, three good marks
 to know him by, and of all his imperfections this is not the
 least, that if he be detracted he stormeth, be it either iustly or
 vniustly, not considering what an honour it was for Zerxes,
 Caesar, Domitian, Titus, Traian, and Tiberius, who being certifi-
 ed that a certaine man had spoken ill of him, answered, That
 tongues are free in a city. For to heare a mans fault is wis-
 dome, but to be flattered is mere misery. A certaine Empe-
 rour confirming the lawes of Theodosius, Arcadius, and of
 Homer, said thus: If any one not knowing the law of mode-
 sty, so far forth forget himselfe to speake ill of vs, our will is, that
 he be not punished for the same, for if it proceed of lightnesse of
 spirit, and readinesse of tongue, it is to be neglected: if it pro-
 ceed of folly or choller, it is to be pitied: and if it proceed of iniu-
 ry, it is to be pardoned: A golden saying, and worthy an Empe-
 rour, which if you follow my friends, you haue a sufficient
 spell about you, to coniuere the spirit of Impatience from you.
 Thus haue I briefly shewed you the whelpes of Wrathes lit-
 ter: now for a conclusion, let vs a litle canuase this cursed fiend
 Baalberith. To discourse therefore of this immoderate passion
 (proceeding from the sensetive appetite, as Aquine saith) it is
 the increase of the gall (according to the Physicians) but the
 decrease of all modesty, by the law of reason: for he that is af-
 fected with this short madnesse (according to Seneca) is angry
 with his quill if it deliuer not inke; with his dice, if he play and
 lose, and then he bites them: his gesture is inconstant, he looks
 red in the face like a Turkie cocke, his eye lids are depressed, his
 lips tremble, his tongue stutters, and he is vniquiet in all his
 body. Sometimes from words he breaketh into cries, from
 cries into slaunders, from slaunders into contumely, from
 contumelies into cursings, from cursing into blasphemies.
 Sometime like an ague it leaseth the whole body, & sometimes

like a frensie, peruerteth the mind: sometime it lifteth by the hand to hurt another man, sometimes himselfe: sometimes he heares not, eates not, speakes not, but is his owne plague. What shall I say? this Deuill in all men darkeneth reason, & confoundeth memory: and as smoke driueth a man out of his house, so wrath expelleth the Holy-Ghost from our hearts. Those that write of Ire, dissuade and debar men from the vse thereof for three causes: First, because it iniureth God; next, their neighbours; and lastly themselves. For from God it taketh the effect of his power; from our neighbour it taketh the affect of due beneuolence; and from mens selues it taketh the aspect of reason and vse of intelligence. For first of all, it behoueth God in respect of his power, iudicially to reuenge and punish sinne, spiritually to inhabite the good, and liberally to bestow his benefits on them. But the Irefull man is contrarious to God in all these things: first, he taketh from God his reuenge, because Ire is a disordinate appetite of reuenge: and God saith, To me belongeth reuenge, *Eripse retribuum*. For God hath reserued these things vnto himselfe, glory, & reuenge; and the proud man robbeth him of the one, and the irefull man of the other: secondly, an Irefull man iniureth God, because he expelleth him from the rest of his habitation: *In pace factus est locus eius*, His place is made in peace: but according to the Proverbs, An Irefull man prouoketh brawles, *ergo* he displaceth God of that habitation wherein he would dwell; by corrupting his heart with contentions: thirdly, God is iniured, in that the peace he sent into the world, is by the irefull man disturbed. Secondly, Ire taketh from our neighbor the affect of due beneuolence, for we are bound to defend him in substance, fame, and person: and contrariwise this Ire compelleth vs to hurt him in railing his substance, impeaching his fame, and killing his person. Aristotle (a great searcher into nature) saith, that as soon as the Bee loseth her sting, she dieth: and so saith it (if we morrally allude) with the Irefull and reuenging man, for whilst either in deed or word he exerciseth his mallice on his neighbour, hurting him in his substance, person, or fame, he first of all spiritually killeth himselfe, according to that of Iob, *Virum stultum in-*

Rom. 13.

Arist. lib. 3.
de animal.

Iob. 5.

terficio

terfeit iracundia: Ire killeth the foolish man: Thirdly, wrath draweth & destroyeth in a mans owne selfe three kind of gods: For first of all, it subuerteth the honestie of corporall disposition: secondly, it hindreth reason: and thirdly, shorteneth life. That it destroyeth the honestie and comelinesse of mans disposition, it appeareth, because how faire soever a man be, it deforme his lookes, it discolors his face, it altereth his gesture, it transposeth his tongue, and every way disgraceth him. And therefore Seneca saith, Nothing more profiteth an Irefull man then to behold his owne deformity: and therefore another Philosopher said, that it was requisite for a wrathfull man to see his owne face in a myrrour, to the end, that by the reflexion thereof, he might behold his unnaturall alteration. It is said of Minerva, that being delighted in the musicke of a cornet, she once played by a transparant and chrystall fountaines side, wherein spying her cheekes mightily puffed and swollen with winding, she cast away her instrument, and repined the further vse of it: As it happened to Minerva the goddess of wit, so fortuneth it oftentimes to many wise men subiect to indignation, who sometimes distracted with Ire, and perceling in the cleere fountaine of their iudgement, the vndecencie and errour thereof, vtterly disclaime: secondly wrath hindreth the power of reason, according to Cardus saying:

Impedit ingenium ne possit cernere verum,

It hindreth the iudgement and vnderstanding, least it should discern truth: and for that cause the Deuill beaueh himselfe like a cunning fisherman, who purposing to catch and insnare the fish more cunningly, troubleth the waters, to the end, that blinding their sight, they may the sooner fall in his net. In like manner doth the Deuill demean himselfe, who struing to draw men to sinne, he stirreth perturbation, strife, and dissensions among them, to the end they may the sooner fall into sinne, and be seduced by his mallice. Aristotle in the first of his *Topiques* saith, that Ire neuer subuerteth reason, but when the mind and soule is peruerse and froward: and euen as it is the craft of the Sophister (as the same Philosopher saith) to prouoke his adversary to Ire, to the end he may hinder his iudgement, so it is the

I. Elench.

pollicite of the Devil to blind our understanding with wrath, least we would discern his villany: thirdly, Ire shorteneth life, as may appeare in beasts, which being naturally chollericke, haue but short time of continuance; as namely, in the dog, and that in Ecclesiastes it is approued, where it is said, *Zelus & iracundia minuent dies, & ante tempus senectam adducunt*, Zeale and wrath shorten life, end hasten age. It is said of the *Duyr* (a stone gathered in India and Arabia) that it killeth spirits, presenteth dolefull visions, multiplieth strife, & causeth brawles: The like may be said of Wrath, for it banisheth all good thoughts from the heart, filleth the imagination with vntoward visions, and increaseth enuy, wrong, and contention: and as the stone *Sardius* hindreth the properties thereof, so doth Patience mollifie & pacifie trouble: according to that of the Wise man, *Responsio mollis frangit iram*, A soft answer putteth downe strife. Seneca in his third booke *de Ira* saith, If it be a friend that offended, hee did that he would not: if an enemy, he did as he ought: So howsoeuer displeasures come, if they be wisely construed, they are easily digested. Wrath by the Scholemen likewise is compared to a burning fener, which as it hath two accidents (according to Constantine) continuall heat, and great thirst; so a wrathfull man vpon euery forward word in gesture, words, and looks, is drawne into a great heat, and afterward is sealed with a great thirst of reuenge. A wrathfull man likewise is compared to a beast called *Abbane*, which being a creature of the bignesse of a Hart, yet (against the custome of all other beasts) hath her gall in her eare: so a wrathfull man (although he be kindly spoken to) yet taketh he all things in bitterness: and according as he intepreteth words, so giueth hee short and crosse answers. Thus far haue I drawn a line, to square the foundation against the assaults and batterye of Baalberith. Now with Gallen I will mortifie some chiefe stones of the building, and leaue the rest to your finishing: and thus saith he in a certaine treatise of his, That from our tender youth we ought to tame this passion of choller, and not attend till our yeeres be ripened; at which time hauing taken root, it is the harder to be weeded out: for if wee pella this headstrong sury one foot, it will take two, and by litle

and

*Lib. 7. erat.
cap. de caus.*

*Arist. 2. de
Animal.*

*Gal. de cog.
noscendis cu-
randisque a-
nimi affectio-
nibus. Ber. Do-
nato incorp.*

and little will in such sort crepe and attaine to the feignurie of the heart, that by no meanes or medicine it will be vnsleated therefrom. The heauen (said Gallen) hath so much favoured me, that I had a iust, good, and courteous father, & no waies oppressed with passion and choller; whose good precepts and instructions, I haue euer retained: for at no time, in what choller soeuer he hath bene, haue I seene him transported so farre, as to strike any man, but (which more is) hee had alwaies a custome to reprehend those, that beat and stroke their subiects and seruants. But if I were fortunate in a father (said he) I was lesse fortunate in a mother, for I had one the most cholleriske and troublesome woman living vpon the earth, shee was alwaies at the staffes end with my father, to whom shee was no lesse troublesome, then was earst Xantippe to her Socrates: she neuer ceased to rattle against him, continually filling the house wth tumult, yea, choller had such power in her from her youth, that when she entred into any discontents, she flung, stamp^t, stroke, yea so far so got her selfe, that shee stroke her chambermaids. The same autho^r saith likewise, that the first time he began to detest that vice, was, that being a young lad he beheld a man seased with this passion, who was so far disguised by choller, that hee seemed rather a monster then a man, for hee had his countenance changed, his eyes staring, his haire bristling on his head, his lookes furious, and all the rest of his body trembling, and agitated with fury; he cried, he stamped, he threatned, he foamed at the mouth like a boze, and to conclude, he shewed such strange, insolent, and prodigious countenances, that hee gaue manifest euidence that this brutall passion, brings a man besides himselfe, and makes him like vnto beasts. Thus saith Gallen, by whose counsell if wee propose vnto our selues the image and picture of a distempered and wrathfull man, no doubt but the obscene, filthy, and lothsome behauiour which he bieth, will bring vs in detestation of his vice, and determination to aspaine and conquer such like perturbations and affections.

The intemperate and vnnaturall Devils raised by Beelphogor, Prince of belly-cheere.



At that time that Gera the Emperour had made his festiual of thre daies long, and his messes were serued in according to the order of an Alphabet; Beelphogor gorged with multitude of dishes, and dead drunke with varietie of wines, at last fell fatally sicke of an extream surfet. Slepe his Whisitian was sent for, but he could not digest it; Manna, Rhabarb, and the best leasse & pure drugs were ministrred, but they wrought nothing in his gorged stomacke. His brother Devils loth to lose so kind a friend, and necessary member of the commonweale of confusion, sent to Persia for the high prest of Bel who was held a great Magitian and a Whisitian. This holy father, faced like the Northwind of a map, mounted on a horned Deuill instead of a Spanish Genet, speedily posted to his court, and was at last admitted to his presence, where after sight of his urine and feeling of his pulse with a bitter sigh (as terrible as a Tornado on the coast of Spaine) he began in these words to tell his opinion: Vallsgrau of the pipes of wine, Grand disposer of delicates, it is no receipt of the Hippocratis, nor potion of the Galienists, can dissolve the crudities and surcharging humors of your stomacke: but as among the Barbarians and Cannibals the prests are phisicians and neuer faile of their cure, so the patient thinke them able, & the thing possible; so I, the priest in your rights & sacrifices, (if so your great Bellyship haue a good opinion of my experiences) am both able, and will rid you of your surfet without paine or trouble. Beelphogor glad of this, poured a tun of Greeke Wine downe his throat for his good counsell, and assuring him that he confidently trusted in his cunning, our cure-deuill at last began his Incantation. Long had he not mumbled in a great cane, which he had brought

in his wide steele; and wash the patients temples in a fat ol:
unpurged Palmiey, but Beelphogor began to cast o: discharge,
(let it please chaste eares to let slip this unreverent word) and
in stead of voiding corrupt steeme, Adust cholles, and other in-
digested excrements, he sent forth (oh procreation incredible to
be thought of) five fiends, dull winged like Bats, spirits of the
elements next neighbouring the earth, who in clouds of fogges
and mists, having haunted Asia, Africa, and Europe: for the
most part haue by a Southerne wind of late daies bene blown
into England, and become incarnate after this maner follow-
ing (yet reseruing those names to theselues which their grand-
fire Sathan gaue them.) The first is Dulnesse of spirit, and he
dwels in an English man late come out of Germany, who ha-
uing bene an apprentice to drunkennesse since the yeres of his
discretion, is lately arrived, to make a dearth of Sacks in En-
gland. If you marke his gate in the streets, it is sausages and
neats tongues: he shawmes like a cow had broke her forelegs:
you shall ever see him sweating, and his landie; I know,
hath a good number of him, for the very pure grease of his hand-
kerchiefe, is sufficient to light her candles for a winter time: his
eyes are full of catthars, and had he not a vent by them to dis-
charge his head, his braines long since had sunk in a quagmire:
hee hath cheekes droppe puffed, and a nose, such a nose as neuer
nose was greater: from the waist to the foot of equall proporti-
on: his necke drowned in his head and shoulders, his body in
his buttocks, and his buttocks in his calves: all pure base of
twenty pence a stone, a dog would not eat it. This Devil of a
drunkard hath no felicity but in a tauerne, and for every day if
he make not a man drunke, he hath spent much idle time: he
hath all the tearmes of art set downe by T. N. in his Supplica-
tion to the Devil, *Primum ad fundam, secundum bis medium,*
tertium triplicem, sic debes bibere vinum. He hath a sausage al-
waies in his pocket to drue downe drinke, and in stead of the
Hories of the nine worthies, he hath painted in a booke in their
antiques all the faithfull drunkards of his age: he that kills o
himselfe with Aquavita, another with Rhenish wine and
Aers, another with Heringes and pickled herrings: he hath all
their

Incarnate Devils.

their names (and Epigrams to them) of the best maker of this age. Of all nations and citizens he can not abide a Romaine: aske him why, Fie on them (quoth he) the slaves kill their wiues for drunkennesse. Draw him but into the common place of wine, he will weary the whole company (with one quart & a morcell more, and so God be at your sport M. Tarleton:) first he saith that it is *vitis, quasi vita*, a man were as good misse his life as wine: againe, that (in Almane and France) wine is the most honourable present to strangers: he alledgeth you these verses out of Raiblais (but with this breathing point, One pottle more of that next the dore Ned,)

*Fortuna est de bon sens ne iouist,
Qui best ben vin & ne s'en reioist.*

Mad is the knave and his wits haue the collicke,
That drinkes good wine and is not frolicke.

After the company hath drunke carouse about, and sung Cho: robert, and *Gaude plurimum*, forward goes he, By gots hundred thousand ton a deuels, all Cæsars armie had bene lost without wine: and the only medicine for the flegme is (in his knowledge) three cups of Charnico fasting: he hath the proverbe of the old Physicians (*post crudum purum*) a gallon of wine to an apple is pure kinetie and proportion in drinking: fill his cup againe of Madera wine, and let him wipe his eyes after his fashion, you shall haue stories too, as true as the boiage of Pan: agruel. I was (will he say) sometime in a Tauerne, and it was with some of my neighbours that it was (this drinks too flat Iohn, fill better, saith he, and carousing in stead of a full point he prosecutes his matter,) and it chanced as we were a drinking I saw mine host carry two pitchers full of water into his wine seller, having two other carried after by his apprentice full of good wine (as I supposed:) now Sir, (suspecting some knanery) I thrust my head out of the window, and cried mainly with a full throat, Fire, fire, fire; By reason it was somewhat towards night (now a bit, & then a cup more) I was quickly heard, so that at the last, the Tauerne was full of all sorts of people, some bringing water, (as the contrary to fire,) others oile, (good to quench lightning,) some ladders to clime the house top,

top, some vinegar to lay on scalding: The people entring
 into the chamber where I was, and seeing neither fire, nor
 smoake, fearfully aske mee where the fire was: I also
 hoarse with crying, at last answered them that it was in the sel-
 ler, and I was sure of it, and for pꝛoofe therof (quoth I) I saw the
 host very now carrie downe steze of water. They hearing this,
 sodainly ran downe into the seller, where they found the Ta-
 uerner with his pꝛentice mingling wine and water together,
 all the companie detesting his knauerie, one cast his paille of
 water at his head, another his oile, another his vinegar, ano-
 ther broke a sticke out of his lather, and all to bebeat him: the
 host souced in souce like a pickled herring, ran away to saue
 himselfe, the people fell a drinking til they left him neuer a drop
 in his seller, and I (a pottle more of Charnico, Edward) with-
 out paying pennie for my Wine, went away with the goblet,
 (and I drinke to you good man Bouling) this last period is a
 pottle at least, and how say you by my taleteller: Will you haue
 yet more? Take him frō this his dailie exercise, he is as dead as
 a doze naile, he hath no more sence then a shoat in pickle: Get
 him to church, he sleepes out the sermon: persuade him to absti-
 nence, tut saith hee it ingenders Cathars, & nourisheth the He-
 grim; examine him in his woꝛldly affairs, talke of that to mor-
 row: the onely meanes to wake him is to tell him the Vintage
 is come home, for against that time hee makes him a doublet a
 quarter wider in the waist then the first, because hee will walke
 and drinke easilie. It would make a good wit druncke to dreame
 of his qualities, I will therefore here leaue him, and as I haue
 painted him out to the eie, so will I conuict his detestable course
 by reason. First maketh hee that which was ordained to be the
 temple of the Holy-ghost a den of Deuils, next drowneeth hee
 that spirit which was created for heauenly contemplations, in
 earthly and transitorie pleasures, then by his Castimargia and
 Epicurisme, he bulleth his conscience with an apoplexy & numb-
 nes, so that it hath no power to distinguish mortall sinnes, from
 heauenly & inteleguall delights; lastly by detesting continency,
 he suffereth the plagues of excesse; and loseth the benefites of
 abstinence, which maintaine the soule in his harmonie, and the
 bodie

bodie in health and temperature, and as Horace saith,

Satura. 2.
lib. 2.

—*Quin corpus onustum*

*Æsternis vitij animum quoq̃ pergrauat vna,
Atq̃ adfigit humi diuina particulam auræ.*

A bodie loaden with the nights excelle,
At once the mind with dulnesse doth oppresse.
Affixing to the earth by dult desire,
The heauenbread soule that should to heauenaspire.

Prouerb. 10.

Gen. 6.

Of all detestable finnes drunkennesse is most vilest, for it breedeth lothsomeneesse in those that most delight in it; It is a luxurious thing as the wise man saith, and the immoderate vse of wine hurteth a man foure kind of waies: first it is the cause of thzalme, secondly the confusion of honestie, thirdlie, the complement of vice and voluptuousnesse, fourthly; the signe of follie: The first is manifest in this, because the originall root and occasion of disgrace was in wine, whereby Noe became the slaue of drunkennesse, and the scoone of his sonne Cam: That it is the confusion of honestie it appeareth, because whosoener is accustomed therein, hee is banished the societie of good men, and subiect to mightie discredit; What is more filthie then a drunken man, saith Innocentius? who hath stench in his mouth, trembling in his bodie, follie in his tongue, and want of secrecie in his heart: his mind is alienated, his face is deformed, and no secret can bee had where ebriette is soueraigne. And Seneca saith, That the mind intangled by drunkennesse, hath no power of it selfe; and if it bee rightlie considered of, it is but a voluntarie madnesse. Alexander transported with this sinne, slew Chrus his faithfull friend at a banquet, and after hee had recovered himselfe, hee would haue murthered and stabb himselfe for sorrow. The Romans figuring out the image of Ebriette, painted it in this sort; First, they set downe the image of a boy, and next they painted a horne in his hand, and on his head they set a crowne of glasse: A child they painted him, in signe that it maketh a

man

by o. 15. 17.
painted 1611.
ety.

man childish and past his sence of gouernement: They gave him a hozne in his hand, in token that hee alwaies soundeth and publisheth secrets whatsoener, and they crowned him with glasse, because the dronckard reporteth himselfe a glorious and rich man, where hee is as poore as Irus: *Pauperior Iro*, as the Poet saith. Valerius in his first Booke and second Chapter reporteth this Hystorie: A certaine innocent and guiltlesse woman, was condemned by Philip King of Macedon in his drunkenesse, who confident and assured of her stoue Innocencie, cried out, I appeale from Philip drunke, to Philip sober. The King ashamed at this reprehension, shakt of sleape, recovered his sences, and gave more diligent regard to the cause, and at last finding right on her side, reuered the Iudgement, and acquitted the woman. By which it appeareth, that the shaking off of drunkenesse, is the establisshing of reason, and the custome thereof the destruction of honestie: That it is the complement of voluptuousnesse and pleasure it appeareth likewise, for modestie restraineth manie men from sinne, and where it is taken away and subdued by wine, the pleasure that lies hidden in the heart, is discovered without shame. Whereupon Seneca saith, *Plures pudore peccant quam bona voluntate prohibiti sunt a peccato & scelere*, More men are prohibited from offence and wickednesse by the shame of sinne, then by good intention and will; but where the mind is possessed with too much force of wine, whatsoeuer euill lurked in the heart, is discovered by the tongue. That Wine likewise is the experiment and signe of follie it is manifest, because if a man bee inclined to any euill whatsoener, a triall and experience of the same must bee made in his drunkenesse, and therefore the Germanes neuer consult before they drinke, perhaps alluding and relying on that of Ecclesiastes, *Vinum corda superborum arguit*, Wine openeth and argueth the secrets of proud men: vpon all which premises I inferre, that drunkenesse and all disordinate riot, is hurtfull to all estates, for if it seize the poore man, hee shall not bee rich, if it depriue

Eccles. cap.
31.

Orig. hom. 5.
in Gen.

the rich man, his substance shall be consumed; if it disfraught the pong man, hee will not bee instructed; if it take hold on the old man, it makes him a foole: For this cause Origen vpon Genesis speaking of Lot saith, *Ebri et as peior fuit quam Sodoma, quia quem Sodoma non decepit illa capit.* Drunkennesse was worse then Sodome, for when Sodome could not deceive, hee ouertooke: These considered, let this fiend be auoided, if not in regard that he defameth vs in this world, yet in respect that hee keepes and excludeth vs out of heauen.

The second fiend of this race is Immoderate and Disordinate Ioy, and he became incorporate in the bodie of a leaster, this fellow in person is comely, in apparell courtly, but in behaviour a very ape, and no man: his studie is to coine bitter teasts, or to shew antique motions, or to sing bandie sonnets and ballads: giue him a little wine in his head, he is continually clearing and making of monthes: he laughes intemperately at every litle occasion, and dances about the house, leaps ouer tables, out-skips mens heads, trips vp his companions heeles, burns Sacke with a candle, and hath all the feats of a Lord of misrule in the countrie: feed him in his humour, you shall haue his heart, in meere kindnesse he will hug you in his armes, kisse you on the cheek, and rapping out an horrible oth, crie Gods Soule Tam, I loue you, you know my poore heart, come to my chamber for a pipe of Tabacco, there liues not a man in this world that I more honour; In these ceremonies you shall know his courting, and it is a speciall marke of him at the table, he sits and makes faces: keep not this fellow company, for in iugling with him, your Wardropes shall be wasted, your credits crackt, your crownes consumed, and time (the most precious riches of the world) utterly lost. *Nemo sal: at sobrius*, saith the Proverbe, A wise man neuer danceth: flie therefore this Demill, except you long to be foolcs with him, and unfortunately end in your dancing (like Lewis Archbishop of Magdeburge) who in treading his lauoitos and corrautas with his mistresse, in trying the horsetrick broke his necke: remember your selues likewise of this verse in the old Poet,

Post flores fructus post maxima gaudia luctus,
Fruits followes flowers, and sorrow greatest ioy.

Beside consider what Seneca writeth of worldly ioy, where he saith it is the messenger of future miserie; Flie it therefore, for it is alwaies seconded by some sorrow or mischief. Another sonne of this race is Multiplication of words, and he first incarnated himselfe in the bodie of an Intelligencer, this is a notable knauish fiend to intangle any man; for he neuer ceaseth to giue occasion in his cups for men to overshoot themselves, he will of purpose cast out suspicious words of his prince, to see how men are affected, & talke of forbidden bookes to get some man confesse if hee conceale any of them: I would you should well know hee hath bene a traualer, and can play the Mullifidian as well as any of Satbans succession: whittle him a little (like the King of France his Switzer when he had drunk vp the bottle of Greeke wine) hee will tell you the secrets of all the Commonweales of Christendome, he is an inward man in the Emperours estate, and dare assure you that he hath nothing of the Empire but certain summes of mony which he receiueth annually of the imperiall townes, and of certaine Gentlemen that hold their lands immediately of the Empire; and if you draw him to computation, he saith it is about some 200 thousand flozins by yeare; As for that in Boheme and Moravia, and places appertaining to the said Realm, he gathereth no more in them then 700 thousand flozins annually: Touching Silesia, Lusatia and Hungary, he saith they hold all in fee of the Empire. He can assure you that Denmarke, Suenia, Hungary, and Boheme, are electiues; and that in Wallachia the Turke ordaineth the gouernors, yet Christians necessarily, because al the nation follow the Greeke church. Bring him into Poland, he is able to say thus much of that kingdome, that the King hath for reuenue but six or seven hundred thousand Dollers for the intertainement of his house, and that when he maketh war, it is upon the expence of the country, without the consent of whom hee can otherwise do nothing. And if you inquire of his forces, he thinks the country may well bring 140 thousand furnisht horse into the field upon occasion of seruice. If you fall in question of the Turke

his knowledge is this that he hath alwaies in prest for the war 130 thousand Timarilke, (who are waged by lands which the Turke hath giuen them, to the end they should entertain so many horse at his command) he hath beside them 14 thousand Janiaries, and 36 thousand Spales, continually waged by money: Besides all those that goe into the war or haue any place or dignity vnder him, are either Apostataes, or the sonnes of Renegados; as for the Turks by race, they are alwaies kept in seruitude and pouertie, either exercised in Marchandise or seruing in the Temples. Touching his reuenuue hee hath nine millions of gold, (besides the presents which his officers send him, and the lands of his owne demeasne,) besides he hath Daces or taxes of the Jews and Christians euery one paying him a Shikin a year. And touching his gouernors, he saith they are Bassahwes, and that the continuance of their authorities is but from three yeares to three yeares. Bzing the Pope in question, he can tell you this (for perhaps he hath knowne his benenolence) that hee built the Seminary of the Iesuits of an hospital, contrary to the will of the dead; and how he hath taken three hundred crownes of pension lately from them, so that now they haue but five hundred to maintaine themselves: he is seen in many other things likewise which I must not speake of, but beware of multiplying words with him, for though hee butt not with his horns because he will not bee thought a cuckold, hee will giue a shroud wound with his tongue, that may bzing a man to his necke-verse: hee hath continually a warrant in his pocket, and vnder colour of attaching Traitors, troubles and spoiles many honest men. Blesse your selues from him Maisters, for though he hath a smooth tongue, his heart is deceitful. Of his race was Sinon that betrayed Troy, and of his faction be all such most to bee feared and fled from,

Qui Curis simulant & Bacchanalia viuunt,
That seeme graue men but are lasciuious knaues.

Wonderfull it is to see his course, he is generall and open in discourse, but vnder intent to deceaue, he will play the good fellow

that to make ~~more~~ profite of any man, he will speake in serious matter, though he shew himselfe a foole, and conclude upon any thing though it be without reason: & though the course of intelligence (according to Machiauell) be necessary in an estate, and worthy the execution of a considerate and good man (for his countries sake) yet the Sparta being laid on his shoulders that hath no honestie, maketh that estate odious, which otherwise would be honest: Thus much in description of a disordinate babler, now let vs heare somewhat against the incontinencie of language, and the vnbounded babble of the tongue. He that keepeth his tongue (saith Salomon) keepeth his soul, and he that is inconsiderate in his speech shall find mischief: he that hath not offended in his words is a wise and perfect man, and according to Cato it is the chiefest vertue to set a hatch before the doore of our tongues, Solon, Simonides, and Zenocrates, being demanded why they spake so little, answered that they neuer repented themselves that they had held their peace, but contrariwise in speaking and returning answers. It was noted by Aeschilus the Tragedian, that God in our bodies hath planted two eyes, two eares, two nostrils, and the braine above the tongue, to giues vs to vnderstand, that we ought rather see, hear, and conceiue, then speake: Ieremie in his Lamentations written in verse; hath (contrary to the order of the Hebrew Alphabet put the Letter Pe, before Ghain, (as Rabbi Salomon saith) to aduertise vs to speake nothing which we haue not heard, (for Pe in Hebrew signifieth the mouth, and Ghain signifieth the eyes.) It is written of the Philosopher Anacharsis, that hee said that two members of the bodie ought carefully to bee kept, namely the tongue, and the parts vndecent to be named, for neere it (saith hee) approach they to God that can moderate them both; and Horace saith,

Proverb. 13.
Lac. 3.

Plutarch
Dionysius
Lac. 3.

Lib. 1. Ep. 7.
ad Scaevola.

Sed tacitus pasci posset coruus, haberes

Plus dapis & rixae multo minus inuidiae.

If so the crow could feast him without prate,

More meat he should receiue, lesse braule, and hate.

Incarnate Devils.

Let therefore this fiend and furie of the tongue be banished from vs, for as Barnard saith, *Non est capillus de capite, nec momentum de tempore, de quo rationem non reddemus*: There is not a haire of our heads nor a moment of time, of which we shall not yeeld account: and as Augustine saith, *Exigetur a nobis omne tempus impensum, qualiter fuerit expensum*, Wee shall haue an account exacted at our hands how we bestowed the time, which hath beene granted vs to liue in. And as the Rabine saith, The eye of God seeth, and his ear heareth, and al our works are written in his booke: let therefore loquacitie be banished, and let Catos words be considered, that

Proximus ille deo est qui scit ratione tacere,

The man is wise can wisely hold his peace.

For the vanity of words sheweth the lightnes of wit, & inconsideration, breaketh no waies out sooner then by the tongue; by it hates are increased, blasphemies published, and (being but the least member) it is the onely key that openeth the doores of hell. By it we wrong our neighbour, breake commandements, despise Magistrates, accuse innocents, seduce Virgines, corrupt young men, mocke age: briefly, if it be not gouerned in man (I meane his tongue) it is able to kindle a greater fire (as the Philosopher saith) then the whole world shall be able to quench.

Let this suffice for babling, for here marcheth forth Scurilitie, (as vntoward a Deuill as any of the rest) the first time he lookt out of Italy into England, it was in the habite of a Zanti: This is an onely fellow for making faces, shewing lasciuious gestures, singing like the Great Organ pipe in Poules, counterfaiting any deformitie you can deuise, and perfect in the most vnrchristian abominations of Priapisme: he hath teasts to set an edge on lust, and such bitter Ribes, as might driue a Cato to impatience; if hee see an old man march in the street, hee returns him a *nichil habet*; by a light huswife he dare say, y^e she is as rotten as an openarse: hee that longs to know more of him let him read Bouchets Serues, and if hee find a lease without a grosse lease hee may burne the Booke I warrant him. And if he require further insight into the filthy nature of this fiend, in Artine in his mother Nana, Rabais in his Legend of Ribaudie, and Bonauentye

Bonaventure de Perriers in his Nouels, he shall be sure to lose his time, and no doubt, corrupt his soule. I could amplifie this title as largely as any, and point out with the finger many Pictures of this age, that are excellent in this abomination; but I feare me to corrupt in reporting corruptions, and to infect good & chaste eares, with that which many of this godles world earnestly affect. Witty it is that toward wits should be enchanted with such wickednes, or that great mens studies should entertaine that, which Philosophers schooles shamefully hist away. In a word, let the Apostles counsell be entertained amongst them, where he saith, *Fornitatis autem & omnis immunditia, aut auaritia, &c.* Fornication, and all vncleannesse or auarice, let it not so much as be named among you, as it becommeth saints, or filthinesse, or foolish talke, or scurrilitie, being to no purpose: but let men so season their behauiours and discourses, that Menanders words may be falsified in them, That the vanity of the tongue hath bene the ruine of many men.

Ephes. 5.

The last Crimnis of this line, is Slouenlines & Vncleannes: this spirit at first became incorporate in the person of an Italian, who, banished Padua for buggery, trauelletb here and there in England to meet with more of his fraternity: he is a meere enemy to the Sopermakers, for he washeth not a shirt in a twelue month, & at that time for frugality sake, hee buies not another, but lies in bed till y^e first be washed: he neuer washes his hands and face, because he saith that *Sol vrit puriora*, The sunne burneth and tanneth the purest: neither weares hee apparell, except it come of beneuolence; for (saith he) *Bene venit, quod gratis venit*, It comes well, that comes of free cost. In wearing his apparell he is a Cinicke, for brushing (saith he) weareth away the wooll; beating out the dust in a mans eies, and the heavier the garment is, the better it weares: he is as free as the king in a bawdy house, and so his belly be full and lust satisfied, *Cucullus non facit monachum*, A man of worth is not knowne by his good apparell: he shifts his lodging euery moneth, partly for necessity sake, partly for his pleasure: and his whole delight is to haue a well faced boy in his company: hee is a great acquaintance of the Wobbers, and will not sticke to bring a man to a harlot:

he hath a heavy looke, a thred bare cloake, a long fore coloured haire, and his mouth is like a Barbary purse full of wrinkles; he is the secretary to the spittle whores, and a mostall enemy to all that disdaine an Alehouse: he wilde scold pretily, but a very boy may swinge him; but for lying, coggling, sarfetting, whoz-dome, blasphemy, scurrilitie, gluttony, and more then these, the Epicure is a continent man in comparison. Of all men let a scholler beware of this infecting spirit, for if a man of good parts be bewitched with this beastlineſſe, no man will ware more deformed then he, especially let him flie dishonest and filthy women, that are able to infect nature by their societie: otherwise I may say as Martial said to Oppian:

Mart. lib. 6.
Epigram. 42.

Illos merieris Oppiane.

Sir you shall die a filthy flouen.

It reſteth now (according to course) that I ſpeake ſome-
what of the deformity of Beelphogor the father, ſince I
haue in part ſcored out the vncleanneſſe of his children.
Gluttony (as the Schoolemen write) is (both according to
the habitude and act) a diſordinate delight in eating and
drinking, a moſtall enemy of the vertue of temperance; of-
fending both in quantity, quality, time, and manner. It was
firſt introduced from Asia into Rome, where (corruptions
commonly being the ſwifteſt inſpringing) it became from a
ſeruil thing, the delight of the ſoueraignes: ſo that Apicius (an
abſect cooke that profeſſt the art of cookery in the kitchen) was
not aſhamed after ward to ſteep into the ſchole, and declaine in
praiſe of it, whoſome for his insatiable abuſes and inuentions,
Pliny (and that rightly) called the Gulſe of prodigality. To this
finne Milo Crotoniates and Tagon (the belly-god) were ſo addi-
cted, that the one bare an Ore on his ſhoulders, and after de-
uoured it; and the other (at the table of Aurelian the Emperour)
eat a Goat, a Hog, and drunke a Tierſe of wine, and far more
in boalt of his intemperance. Aboinus and Maximus Empe-
rours, yielding nothing in ſenſuality to this; for y one deuoured
at a ſupper an hundred Peaches, ten Pepins, ſiue hundred figs,
beſide diuers other things: the other, in one day eat forty pound
of

of flesh, and dronke a whole becell of nine gallons of wine, to digest it. And now a daies our world rather superiour then inferior to other ages, in these kind of infirmities, neglecteth nothing in sensuality: our bankets are sauced with surfets, so that Beelphogor may (I feare me) claime as many followers and fauours in our age, as either he had in Persia, Rome, or Media: for our bankets exceed nature, and where our fathers were content with bread and water, which at first nourished mans life after the creation of the world: now neither the fruit of trees, nor the variety of roze, nor the roots of herbs, nor the fishes of the sea, nor the beasts of the earth, nor the foules of the aire, can *Lib. de villi-
cat. huma-
condit.* satisfie our intemperance: but (as Innocentius saith) paintings are sought for, spices are bought, foules are nourished, & cookes hired, to please appetite: one stampes and straines, another infuseth and maketh confections; turning the substance into the accident, and nature into art: For which cause Seneca (deriding the variety of banquets) saith, *Vna flua pluribus Elephantibus sufficit, homo vero pascitur terra & mari.* One wood suffiseth to nourish diuers Elephants, but man feedeth both on sea and earth. And in his tenth booke of his Declamations, he saith, Whatsoever bird flieth, whatsoever fish swimmeth, whatsoever beast runneth, is buried in our bodies: all which in the truth of things is both against nature and Art: for both Art and nature, forbiddeth that contraries should be mixt together: which notwithstanding in our festiuals are often done. But if we consider how hurtfull it is to our bodies, and damnable for our soules, doubtlesse except wee be blinded in heart, wee shall quickly detect it. In many meates (saith Ecclesiastes) there is much infirmity; and (according to Seneca) wee therefore die suddenly, because we liue vpon dead things. Why then should we delight in that which causeth our detriment? Polocrates *Lib. Rhet.
10. Lib. 8.
cap. 6.* saith, that the intemperancy of meate subuerteth manners, and preiudizeth mans health: and Hippocrates maintaineth this, that grosse and fat bodies, growen beyond measure, except by letting blood, they be somewhat abated, become numme and insensible, and fall into most dangerous diseases. Chrysostome saith, that excesse of meat consumeth and rotteth

mans body by continuall sickness, and at last bringeth cruell death. Galen (the interpreter of Hypocrates) saith, That they that are grosse fed, can not be long time healthfull: concluding, that these soules can not meditate or conceiue celestiall things; whose bodies are overgrown with blood, flesh, and fat. It is reported of Dionysius the tirant, that being too much swallowed vp by surfet and drunkenness, he lost his eyesight; for there is nothing sooner dulleth the eye, then excess: because (as Portu-
 minus saith) *Edacitas cibos terit, sed oculos vorat*, Gluttony spendeth meat, but deuoureth the eyes. Macrobius in his Saturnals, proposeth a very pretie and disputable question; namely, whether vniforme and simple meat, be better and easier of digestion, then diuers and different: and to this a certaine Philosopher answereth, that diuers and different meat is the hardest of digestion for these causes: first it appeareth in beaks; which because they feed on a simple and pure nutriment, are most healthfull; and if any of them be diseased, it is when by variety of medicine and mans folly, they are nourished against the course of their nature: secondly, because all simple meat is more easily digested, in signe whereof, euery phisitian recouereth and ministereth to his patient in one kind of food, that nature may more easily conuert the simple meat into her selfe: thirdly, because as the variety of wine, hurteth more then one sort of wine in the same quantity, in like sort doth the variety of meat: fourthly, because he that obserueth one kind of simple diet, may more easily iudge and gesse at the cause of his infirmitie (if at any time he feele himselfe distempered) and consequently can more easily auoid such kind of food: whereas if hee should haue vsed diuers, he should utterly be ignorant, to which of many he should impute the cause of his sickness: fifthly, because in the stomack, the nature of diuers meats is very different, therefore (nature working vniformitie for her owne part) certaine are sooner digested then other, (the rest remaining in the stomacke being crude) and consequently that rot which is afterwards to be digested: by which reasons it followeth, that these rich men vsing diuers kind of dishes, do by that means shorten their owne liues. But perhaps to particularize diseases will be held more forcible

forrible argumenes, I will therefore tell you what infirmities surfet breedeth. First (as Auicen saith) it hindzeth the braine, the liver, and the nerues, it causeth conuulsions, solowdings, Epilepsies, the falling sicknesse, and the palsey: it ingenders the lamenesse in the legges, the gout, the Sciatica, the Apoplexie, and a thousand defluxions, cathars, and crudities of the stomacke, which proceed from nought els, but from the insatiable desire of drinking and eating. All philosophie will confesse vnto me, that the more a man stuffes and chargeth his stomacke, the more he greeneth it; so; first of all it is necessary that he surmount and exceed the nutriment and meat, and digest it also; and in the surmounting he must strue, and in striving he wearieeth himselfe, and in wearying himselfe he wareth feeble, and in wearing feeble he finally consumeth, and then his cooke (I meane his stomacke) vnable to worke oz boile, it followeth of necessity that he must die. But leane we this to Physicians to decide, and like Christians let vs learne to say with Seneca (though a Pagan) *Maius sum, & ad maiora natus sum, quam ut fiam mancipium corporis mei*, I am greater, and borne to greater things, then to become the bondslauie of mine owne body. Briefely, (since according to Augustine) Gluttony marcheth neuer but accompanied with other vices: and (in his fourth booke *ad Sacras virgines*) since Ebrietie is the mother of all vice, the trouble of the head, the subuersion of the sense, the tempest of the tongue, the stozme of the body, the shipwacke of sanctity, and the soule; let vs conquer this monster by our abstinence, living according to the examples of Paul, the first Hermite Hilarius, Macharius, and others; that that saying may be truly verified in vs, that *In carne esse, &c.* To be in the flesh and not to liue after the flesh, is rather the life of Angels then men. And thus far so; Gluttony and Beelphogor, whome (I hope) I haue so conured, as he shall haue little welcome to those that haue any sparke of piety: the vantgard and bartell are already discomfited, now Ashtaroth looke to your rereward, so; I assure my selfe to discomfit you.

Lib. 4. de
Bapti. cont.
Donat. 7.

The lumpish and heauie fiends begotten by the Arch-Deuill *Astaroth*.



Ambitious Labour, that hath thus long kept me from Idleness, guiding the sailes of my conceit through the Seas of reason; now helpe to arange my squadrons, to describe & confound him: lead me a path vntraced by courser spirits, that I may beare downe enuy by desert, & puzzle detraction in his depauring knowledge. It is not vnknowne to men of reading, how Astaroth after hee had receiued many sacrifices by the Israelites (as appeareth in the booke of Judges) and perswaded Salomon (the wisest of Kings) in his old and retired yeeres to build him an Altar, was (by the praiers and perswasions of many Prophets) at last banished from the chosen nations: so that enforced to liue in exile, he ranged by and downe Media, Persia, and Armenia, and at last spred his renoume in Rome: whence banished by the busie affaires of Princes from their Courts, and from other places of Spaine, France, and Italy; he at last retired himselfe to the Northern parts: Amongst whom finding contentions in the Clergie, and affectation of glozy and armes in Prince and subiect; he took his Iole wings and flew to the Southerne and lately discovered land, where honoured by the Brasilians, that greatly delighted in Idleness, he hath yet a sufficient segniorie and dominion to maintaine himselfe: Yet willing that the Ciuill world (which hee deadly hateth) should be infected with his humors, he hath lately vpon an Indian Negro begotten five sonnes at one clap: and (the sooner to practise his mallice) hath procured their abortion and vntimely birth, to the end they might with the more speed be sent into Europe. The first is, Desperation, the second Pusillanimity, the third Dulnesse of the spirit, the fourth Negligence, the fifth Sleepinesse. These five well instructed and better prouided

for, he shippt in a Brasile man for Ciuill, but the ship being vnto
 fortunately taken by an English man, they were brought into
 England, and no sooner set foot on land, but ran away from their
 Captaine. Now sir, hauing all languages perfectly, they follow
 strange directions, not tying their spirits to one determinate
 body, but flying here and there, and infecting all places, and ex-
 empting themselves from no persons: yet as subtile as they
 are, I haue sounded them out; and that I know them, I will
 resolute you if you please to read their descriptions. The eldest
 of them Desperation (a peculiar vice proceeding from Idleness, but
 not y^e which is the sin against the Holy-ghost,) is such a sin, that
 if he meet wth a rich man, he makes him distrust himselfe for get-
 ting by on his horse without helpe; he causeth him forbeare the
 reading of booke in suspect of his vnderstanding, he driues him
 to be dainty of his meates, telling him his stomack is squeasie; he
 feedeth him in his dreams with terrible visions, he driues him to
 mistrust himselfe in whatsoeuer he pretendeth, inforcing such a
 diffidence in himselfe, that both he maketh him an enemy to his
 body, and the ruine of his owne soule. He perswades the Mer-
 chant not to traffique, because it is giuen him in his nature to
 haue losse by sea; and not to lend, least he neuer receiue againe.
 He makes the Scholler loath to read booke if they be long,
 carelesse to heare lectures, because he vnderstands not at the
 first. He causeth a louer to lie sighing in his bed, and rather die
 sick of the sullens then tell his griefe. The poore man he tea-
 cheth to curse his birth, and desperately to giue ouer labour,
 where otherwise if he would shew diligence, he might be relie-
 ued. He tels a Lady it is best keeping her bed, when the Physi-
 tians assure her the disease is cured with exercise: and let him
 but light on a feeble heart, he will die first before he take a medi-
 cine. If a friend intreateth his friend to speake in his behalfe,
 out steps he, and counsels him to forbear the demand, for feare
 he be denied: and if a husbandman haue a good crop, in the
 midst of his haruest he teacheth him this tetch of vnthanke-
 fulnesse, I would I were a beast, so I were rid of this
 trouble. Now say you by this spirit of darkenesse: Is
 hee not cunning and subtile? Are not his treasons coloured

and

Incarnate Devils.

and plausible: Is not his perswasion confor[m]able to weake nature? If you say nay, you erre; if you confesse it, then learne thus to p[re]uent him: First, remember that *Volenti nihil difficile*, A good will winneth all things: and to condemne our owne abilitie in good things, is to suspect Gods mercifull p[ro]vidence in furtherance of iustice and vertue: obserue that lesson in Seneca,

Qui nihil potest sperare, desperet nihil.

Who nothing hopes, let him despaire in nought.

Let the rich know this, that he that feareth a litle frost of infirmity, shall haue a great snow fall vpon him: let him consider, that to helpe nature, winneth ease; and that to endeauour willingly, is halfe the meane to attaine happily: let him remember this, that God openeth the vnderstanding, if we offer the endeauour; and commanding vs temperance, killeth the feare of erre; and being all in all things, is defectiue in nothing that is vertuous. Let the superstitious Merchant trust the creator, and he shall not superstitiously be tied to creatures; and succour his neighbours necessities with good intent, and God shall reward him. Let the scholler know, that the harder he is to conceiue, the surer he is to retaine: and as no way is too long to him that seeketh a place desired; so no booke can be too tedious that leades any path to knowledge. Let the poore labour to p[re]uent need, and he may be assured to find no cause to suspect necessities. Let the Lady fast in continence, she shall not languish in erre: and let all men build on God, and desperation shall not hurt them. Let vs draw neerer this fiend, and coniuere him more cunningly: he hath more motiues in man, & let vs therefore examine them: Saith he, fasting killeth worldly comfort, and therefore it is to be fled. Answer him boldly, that it is transitory, and momentary which delighteth, but eternall that mortifieth. If he say, thy sinnes are great; tell him, Gods mercie is greater: If he induce desperation by thy often fall, oppose Christs words against his suspect, *Non dico tibi vsque septies, sed vsque septuagies septies*, I say not to thee, seven times, but seuen times seuen times. And remember that of Leo, *Misericordia Domini nec mensuras possumus ponere, nec tempora definire*; Wee can neither

neither measure the mercies of God, nor define the time : and (to giue a sword vtterly to confound this furie) vse hope, which (though euery waies thou be assaulted) will maintaine thy constancie ; And conclude thus (when troubles or doubts distraught thee,) with Ouid,

Magna tamen spes est in bonitate dei,
Yet in Gods goodnesse is our hope increast.

The second furie (now adales ranging vp and doſone our countrie, and infecting fraile and inconstant hearts) is Pusillanimitie and Worldlie feare, who (whereſoener he lurketh,) is knowne by theſe tokens ; he maketh the eie inconstant, the colour come and goe, the heart beat, the thought ſuſpitiouſ, he kills weake deſire, by ſuſpitiouſ feares ; and as a little water (as Aristotle ſaith) is ſoner corrupted then a great deale ; ſo with this abaſſardizing ſpirit, the weaker minds are ſoner attainted the the great. This fiend maketh eaſie thinges impoſſible by miſtruſt, and ſo tranſporteth affections that they can claime no title in their owne natures. This is a tempoꝛall and ſolliſh kind of feare, riſing either from the loue of tranſitoꝛie things, or the ſuppoſed difficulties of life. The ordinarie ſeate of this humoꝛ is in the ſenſualitie of the heart : With this weakneſſe of ſpirit was Anthonie the Romane ſeald, who ſeing the increaſes of Caſar, when his meanes of reſiſt were ſufficient, retired himſelfe to his Limoneum, leauing both Cleopatra and his buſines, as deſtitute of all hope, befoꝛe the aſſurance of his danger : moꝛtall is this ſinne if it bee accompanied with the conſent of the will, the Apoſtle wꝛiting to the Coloſſians ſaith. Fathers proue not your children vnto indignation, leaſt they become weake in mind, and loſe their courage, (according to the Syriak :) noting hereby, that this infirmitie accompanieth foꝛ the moſt part thoſe that are of the weakeſt abilitie and Iudgement. This deſection of ſpirit like wiſe is an effeminate and womaniſh diſeaſe, expꝛeſſed often by ſolliſh huſwifes in theſe words, God God what ſhal I do : How ſhal I dreſſe my houſe : Make ready my children : Doe this, and do that : being things

easie and ridiculous to bee forced. Against this infirmittie, and
 inuening spirit of feare, I will applie that of Doctor Ger-
 son, where hee sayth, That there are diuers that thinke they of-
 fend by dispaire, which offend not: For this proceedeth from a
 certaine Pusillanimitie of their hearts, or of emotiue or fee-
 ling of dispaire, which they esteeme to bee a consent, but it
 is not. For whatsoeuer feeling they may haue, (yea, although it
 presse so farre as that they thinke themselves almost attained
 with this temptation) they lose not charitie, as long as they are
 sorrowfull, and the reason is contrarie and consenteth not
 thereto: So that the spirit of a man is ^{not} overcome by the ene-
 mie, except there bee consent of the will: For the sence maketh
 not the sinne, but the consent. You that are or may happen to
 bee intangled in these byars, and assailed by this temptation,
 make your generall recourse to God, saying with the Apostle,
Omnia possum in eo qui me confortat: I can doe all things by the grace
 of him that comforteth mee. To conclude, let no man hide his
 Talent whatsoeuer, which God hath bestowed on him to
 trafficke and profite his neighbour, least hee incurre this
 vice of Pusillanimitie; but let vs all cleaue vnto Magnanimi-
 tie his opposite, considering this of Tullies, *Qui magno
 animo est & forti; omnia quae cadere in hominem possunt de-
 spectis, & pro nihilo putat*. Hee that hath a noble and resolute
 mind, despiseth all misfortunes that are incident to man, holding
 them of no reckoning. And that of Lucans,

--Fortissimus ille est,
Qui promptus metuenda pati si cominus insent.
 Most strong is he when dangers are at hand,
 That liues prepared their furie to withstand.

Dulnesse of spirit (the next bozne to Pusillanimitie) hath great
 conformittie with him, for Pusillanimitie hinders the beginning
 and enterprize of a good worke, and this fiend letteth the per-
 formance of it whe it is begun, & maketh a man giue ouer in the
 midst of his busines. This monster hath three heads whersoever
 he

he seaseth one body: the first is Idlenesse, (slack to perfozme any thing, and a poison that confoundeth many men;) the second is Slownesse, that deferreth to follow vertue, or conuerſion from sinne: the third is Tepiditie, which causeth a man do his worke coldly, without courage or seruor in his busines. This fiend haunteth most commonly among those sort of men, that are too much subiect to their flesh, and being bondslaves to their sensual lusts, haue their reasons obscured, and their desires dulled: they hate Musike, despise Arts, accounting their excellence to be in ignorance; if they speake, it is so abruptly and lothsomly, as it moueth not; and if they be silent, they rather looke like some blind statues of marble, then liuing and mouing men. If they write, it is *Inuita Minerva*, so coldly and without conceit, as they (like the vntunable ring of Bels) rather fill the ears with iarring and noise, then delight or reason. Many & too many are possessed with this spirit, and this spirit is incarnate in them. For they only like beasts respect present things, hauing no care of that which is to come: you shall see a slouen sleeping in his bed, that for want of rising loseth the commodity of preferment: another so cold in his enterprises, that he is vnfortunate in all busines. Whatsoeuer commeth from such men, seemeth to be enforced, (so is the eye of their iudgements blinded in perceiuing that which best behoueth them.) I knew one of this factio in Oxfozd, who (after he had studied scuen yerres, & often beaten over the Predicables,) at last thanked God y he had a litle sight in *Genus*: This was as slouenly a lout as euer I loekt vpon, who often found in his heart to lose his breakfast for want of fetching: come into his study, you should still see him sleeping over his booke. In all exercises he was alwaies the last: & in all disputations so cold, & duncicall, that neither any man vnderstood him, nor he, himselfe. With this spirit was those two Seruing men seased, the first of which being asked by his master sitting at dinner, what hee had brought from the Sermon: In faith Sir, (said he) your hat and cloake, and nothing els. The second examined in the like manner, answered thus: Faith I markt not the beginning, I was asleepe in the midst, and came away before the end. This is a dangerous fiend wheresoeuer

Plurach he gets footing, causing men to make shipwacke of their time, which being short and swift once past is irrecoverable, & which lost (saith Bias and Theophrastus) a great treasure is lost. This made certaine discontented (as Timon and Apermantus) were careles of bodie and soule, fretting themselves at the worlds ingratitude, and giuing over all diligent indenoꝝ, to serue the fury of their vnbridled minds. The stories registred by learned men are full of men thus affected, and who so considereth the most pollices and Commonweals of Christians, shall I fear me (and let me write it with grieve) find more oportunitie lost by coldnesse, slacknes, and delay, then consideration can remedy with many yeares heart break and studie. By delay and protraction, enemies war strong, and lingering hate giueth preuention a diligenter eie; and though Affricanus admitteth not officious diligence, yet am I so contrarie to him, that I dare boldly avow, that the most stratagems that are done happily, are done suddenly: yet desire I not to be misconstrued in this, for before action, I admit counsel, and secrecie: But matters once intended, I hold all time lost till they be executed; for delay giueth the enemy oportunitie of intelligence, weakeneth the heart of the souldioꝝ, generally more feruent in the first exploits; and afflicteth the heart of the gouernoꝝ till the issue be discovered. To conclude, as waters without stirring & moving, war corrupt; so without diligence all affaires are either lost or weakened.

But leaue we this (yet not as impertinent to this place, but as such a thing if well lookt into, deserues a whole volume) and let vs now haue an eie to the next fiend of this breed, which Sathã first named Negligence. Negligence incarnate in our world, hath generally a running head, he is full of rancoꝝ, and replenished with idlenesse; Instability, and Mutabilitie, continually attend vpon him; so that he beginneth many things, but endeth nothing: he will execute no office by reason of trouble, keepe no house least he take too much care for his family: put him in trust with a message, hee forgets it: and commit your affaires to his handling, all comes to nought: reading good booke troubles his wits, but for Palmerine, thats a prettie storie, and why, because it teacheth him no wit: This fiend lets his booke be covered with

With dust for want of looking too, his garments fall in pieces for want of amending, his haire ouergrow his shoulders, for want of barbing, his face couered with dirt for want of washing, and he walks generally vntruff, not for exercise sake, but for idlenes: he is still thinking and deuising on things, but he executeth nothing, and (like a lunaticke person) runs into strange imaginations, and only speaks them without effecting them: he defers in al that he doth, and thereby loseth the most of his thrift; and in neglecting to sollicite his friends, he loseth & smothereth his fortunes; so that Occasion may rightly say and crie to him out of Aulonius,

*Tu quoq; dum recitas dum percentando moraris,
Elapsam dices me quoq; de manibus.*

*Aulonius
lib. Epigra.*

And whilest thou askest and asking doest delay,
Thou wilt confesse that I am slipt away.

Isodore (in his booke of Etimologies, writing of this sin) saith that the negligent man is called *negligens*, *quasi nec eligens*; that is, negligence, because he hath no choice in any thing: for who so is subiect to this infirmitie, is void of all election, by reason that he wanteth consideration: for a considerate man in foreséeing preventeth, which prevention is the death of negligence. This fiend my friends must be earnestly auoided, for by him Anthony dallying in delights with Cleopatra, gaue Caesar opportunitie in many victories; And Hannibal lying idle at Cannas, corrupted both his souldiours, and strengthened his enemies. It is a Cinicks life not a Christians, which is ouerpast in negligence, and nothing worse becommeth a man, then to be carelesse and imprudent: For as fruits vnlookt vnto, are for want of turning some rotten, so minds for lacke of vertuous meditation, become corrupt and polluted: memorie without vse decaieth, and the bodie without exercise becommeth lothsome, negligence therefore is fitly compared to a sleepe, for as in it man resteth and is depriued of al that he hath, so in the sleepe of negligence and sinne, al vertues are dispoiled: which is very prettily figured in the sleepe of Ionas, of whom it is said, That he fled from the face of our Lord in Tharsis, and entring into a ship fell into a profound sleep, and there arose a great wind, and the tempest increased, and the ship

*Isodore. lib.
Etimol.*

*Diogen. La-
ertius.*

was in danger ; Finally, Jonas was cast into the sea ; where falling into the belly of a Whale , hee lost his haire of his head, and became bald. On which place the glosse saith, That the great and heauie sleepe of the Prophet signifieth a man laden and drownded in the sleepe of error, for whom, it sufficeth not to flie from our Lord, but furthermoze (ouerwhelmed with a certaine carelesnesse) hee is ignorant of Gods wrath and securilie sleepeth, and at last is cast into the Whales bellie, which is the bosome of hell. For as the Whale dwelleth in the deepest flouds, and profoundest seas ; so Hell is said to bee in great obscuritie, and in the depth of the earth . Wherebpon in the Gospell it is said, To be in the heart of the earth : For as the heart is in the middelt of a creature, so is Hell in the middelt of the earth. At the last hee is made bald and spoild of his haire, that is, depriued of his vertues and graces. And where it is said, Jonas sleeping the winds arose ; it implieth thus much, that a man sleeping in idlenesse, negligence, and carelesnesse, the winds and stormes of temptations suddainlie and vehementlie arise : For then are wee most suddainlie surprisid with error, when wee are most intangled with improuidence and negligence . And as Cæsar in his Senate house was assailed when hee least suspected, by his conspirators , so men in their securities are soonest subdued by the assaults of wickednesse ; which conspireth the death of the soule . The Poets faine thus of the Syrenes which haunt about Sicily (and of late daies haue appeared in the Sea in India) That with their sweet tunes they draw the Marriners asleepe, that whilest they sleepe soundly, they may sincke their ship. The like may bee said of the Deuill, who lulletb vs in the lap of inconsiderate securitie, and singeth vs asleepe with the notes of Negligence, till he sincke the ship of our soule, which is our bodie, in the bottomlesse seas of confusion, which is Hell.

Let vs flie from Negligence therefore , as being the first cause of the downefall both of men and Angels , let vs bee forward in curing our corrupt natures , let vs not resemble the foolish buffard in Horace , who because hee could not
see

see as cleare as Linx, would not annoint his eies with Collirium; but let vs seeke out of celestiall heritages, not negligently (as those of the tribe of Dan, sent out to search the promised land,) but diligentlie, like those that brought barke the fat thereof, that wee may bee worthy the heritage. Fie how farre hane I wandzed when Sleepinesse the last Deuill of this breed hath snertooke me to intreat of his nature: Sit downe Drowsie fiend, I will dispatch thee presently.

Somnolence and Sleepinesse lurketh continually with unfortunate persons, and the excesse thereof sheweth the spirit hath small working: he is a fiend that (wheresoeuer hee inhabiteth) bulleth the senses, maketh the head heauie, the eies swolne, the blood hote, corrupt, and excessive, the face pufft, the members vnlustie, the stomacke irksome, the feet feeble: Look in a morning when you see a fellow stretching himselfe at his window, yawning, and starting, there bee assured this Diuell hath some working: This is a shadow spirit wheresoeuer hee gets scasure, for hee liueth by the expence of life, and hee that entertaines him, hath rheums, catarrhs, defluxions, repletions, and opilations, as ordinarielie about him, as euerie substance hath his shadow. This fiend and his brother Negligence are of one nature, and where Dulnesse of spirit, and these meet, God, nature, law, counsell, profit, soule, bodie, and all are neglected.

This considered, let this Deuill incarnate (too ordinarielie a guest in this countrie) bee banished from our societie, least being corrupted by his example, wee fall into the same sinne wherewith hee is intangled: for as Plato sayth, *Dormiens est nullius praei*, A sleepe man is of no worth; and in the seventh of his lawes, hee thus writeth, *Somnus multum, nec animis, nec corporibus, nec rebus preclare gerendis, aptus est a natura*, Excessive sleepe is neither good for the soule or bodie, or available in any vertuous or laudable action: For hee that sleepeth, is no more accounted of then hee that is dead: and truly I am of this opinion, that hee take this custome and law from Homer, and no other, who sayth, That sleepe is the brother of death: The same allusion also vsed Diogenes, who

Incarnate Diuels.

who when he had slept said, *Frater fratrem inuifit*, The brother hath visited his brother, that is, sleepe hath visited death: the same likewise intimateth Ouid in this verse,

Stulte quid est somnus gelida nisi mortis imago?
Foole what is sleepe but image of childe death?

The like consideration likewise had the Doctors of Israel: so that one amongst them (called Rabi-Dosa the son of Harkinas) writeth, The mornings sleepe, and the eueninges drunkennesse, shorten a mans life: corporal sleepe likewise oftentimes ingendzeth the sleepe of the soule, which spirituall sleepe is farre more dangerous then the other, and therefore Cato dissuadeth youth from it.

—*Somno ne deditus esto,*
Nam diuturna quies vitij alimentum ministrat.
Be not addickt to sleepe, for daily rest
Yeelds food to vice and nurseth sinne in feast.
And that diuine Petrarch most wittily singeth,
La gola il somno, & l'otiose piume,
Hanno dol mundo ogni virtus bandita.
Incontinence, dull sleepe, and idle bed,
All vertue from the world haue banished.

So that humane nature is wandzed from his scope, and overcome by euill custome. There is another Poet (as I remember it is Ouid) that saith it is sufficient for children to sleepe seuen houres: and another contemplatiue father saith, that to repose five houres, is the life of saints; to sleepe sixe, is the life of men; but to slug seuen, is the life of beasts: Waiſt thou thus O father? Oh that thou couldest haue liued to haue seene this age, wherein if thy wordes sound truth, thou shouldest find (whatsoever way thou seekest) as manie reasonable beasts as there be moles in the Sunne, thinking eight, tenne, twelue houres, but a Method of Moderation. These are they that sleepe in their beds of Quorie, and play the wantons

the wantons on their soft couches: *Pauca verba*, this is a subject for a preacher. Let me therefore draw to my conclusion, and finish both my booke, and the discovery of further wretchednes, in shewing the detestable effects of Astaroth, adding certaine dissuasions to the same.

Damascene (defining this sinne) saith, That it is a spirituall heavinesse, which depresseth and weigheth downe the soule so much, that it taketh no delight or tast in executing goodnesse. Tully he defines it to be a wearines and tediousnes of the spirit, by which a man groweth in lothing of that good he hath begun. So that by them it is to be gathered that Sloth is a languishing infirmity of the spirit, a dulnes of the mind, a diffidence of Gods helpe, a distrust of our owne strength. The sinnes it maketh those subject too that are intangled therewith, are forgetfulness of God, carelesnes of our estates, obscurity of our soules, loathsomnesse of our bodies, and irrecoverable losse of time. This sin (by the Fathers) is compared to the disease (called by the Physicians) *Paralysis*, with which, whosoever is seized, his members are dissolved, his vitall powers and naturall faculties are weakened, and he himselfe is wholly not himselfe, neither being able to move, nor master his owne lims. So fareth it by a slothfull man, who loseth by this sickness the light of his mind, the vse of his understanding, & good affections that are the props and pillars of the same, and becometh but the image of that which in effect he is not: and as this infirmity is healed by be-
ro hot Pultesies and inward potions, so except the heat of charity, and the remembrance of hell fire, be applied to the wounds and dulnes hereof it remaineth wholly incurable. Besides, this sinne is against nature, for as the bird to flie, the fish to swim, the floure to grow, the beast to feed, so man was ordained to labour; which if he do not, he wrongs nature, wrongs his bodie, and which worse is, damns his soule. *Noli esse piger*, (saith Augustine) Be not slow, labour earnestly and God will giue thee eternal life. Helinandus in his *Chronicles* reporteth, that when a certaine Bishop (called Philippus Beluacensis) was for a night lodged in their Monastery, hee slept so long, that hee was neither present at Gods service, neither ashamed to let the sunne (it be-

*Damas. lib. 2.
Origen. ca. 14.*

*Serm. 2. de
tim. lib. 6.*

ing then Winter time) to behold him sleeping, which when Helinandus perceaued, and saw no man readie or bold enough to tell him of his fault, hee confidentlie slept neare vnto his bed, and in brieft spake thus vnto him, Sir the Sparrows haue long since forsaken their nests to salute God, and wil a Bishop yet lie sleeping in his chamber? Consider (father) what the Psalmist saith, Mine eyes haue prevented the day; and that of Ambrose, It is vncomefly for a Christian that the beame of the Sunne should behold him idle; and let this perswade you to cast off your slugginesse: The Bishop (rowled with these wordes all in rage) said vnto him, goe wretch as thou art and louse thy selfe, I disclaime thy counsailes: to whom the Moncke answered in a pleasant manner, Take heed father least your woymes kill you, for mine are alreadye slaine: hee meant the woyme of conscience, which shall at last bite them, who are giuen ouer to their sensualities. I haue read also a prettie storye in an old dunce called Petrus de Lapiana, which because of the pitthie allusion I will not sticke to tell you. A certaine King (saith hee) hauing thre sennes, and being well kept in yeares, resolved to make his Testament, certifying his children, that which of them was most slothfull, on him hee would bestow his kingdome; to whom the first said, to me belongs the kingdome, for I am so sluggish, that as I sit by the fire I rather suffer my shins to be burnt, then to draw them from the flame: the second hee said, the crowne in all reason belongs to mee, since I am farre more slothfull then thou art, for hauing a rope about my necke, and being readie to be hanged, and a sword in my hand, sufficient to cut the same, yet am I so slothfull, that I will not stretch out my hand to saue my life: after him the third slept by, and in these wordes made his claime, nay saith hee I alone ought to raigne, for I excell you all in slothfulness, for lying continually on my backe, water fillets vpon mine eyes, yet I for sloth sake forsake not my bed, neither turne to the right nor to the left hand: and on this soune the King bestowed his Crowne and kingdome. To payd this a Morall interpretation

tation, these three sonnes are three sorts of idle persons; The first that cares not for fire, signifieth him, that being in the companie of euill and luxurious men, will not forsake them: The second, (knowing himselfe hanged in the snare of the Deuill, as the couetous man) yet hauing and knowing the sword of Prayer sufficient to cut the rope, neuerlesse he will not vse it: The third (that will neither turne his eie to the right or to the left hand) signifieth him that neither considereth the paines of Hell, nor the rewards of Heauen, So that neither for feare of punishment, nor hope of reward, hee will rise againe from sinne: On him the Deuill his father (who as Iob saith, is the King ouer the children of pride) bestoweth the kingdome of Hell, where no order but continuall horroz inhabiteth. And trauellie to the idle and slothfull person Hell doth most iustly appertaine, because hauing eyes to see his infirmitie hee blindeth them; a mind to vnderstand his remedie, hee disdaineth it; and times made for labour, yet refuseth it: but as Salomon saith, *Omnis piger in egestate erit*, The slothfull man shall liue in pouertie, and Hell iustly shall be his inheritance that negligently forbeareth to labour for heauen. Oh thou slothfull man if this persuaide thee not, looke further; the male stozke senteth the adulteries of the female, except shee wash her selfe, doth not God then both see and will punish thy sinne except thou mend thy selfe? The Lion smelleth the filthinesse of his adulteresse, and will not be thouke you looke into the offences of his creatures, yet assuredly he that seeth all things beholdeth thy wickednesse, and except thou repent thee, will do iustice on thy negligence.

Having already heard the deformities of this incenser, now at the last let vs consider the remedies against him. First, let vs intently ponder and weigh how much our Saviour hath laboured and trauailed for the saluation of mankind: It is said that hee past the nights in prayer, after whose example if wee desire to be his, wee must (with the holie Martyrs of the

Primitive Church) mortifie our earthly members, and follow him in the like exercise : secondly, (in that this sinne of Idlenes hindzeth both soule and body, and by that meanes is the occasion of many mischiefes, as well corporall as spiritual.) It hath bene as well detested both in holy scriptures, as in fathers of the Primitive Church, as appeareth by Iohannes Climachus, where he saith, Idlenes is a dissolution of the spirit, an abiect feare in all good exercises, an hatred and griefe of any godly profession. He saith likewise that worldly men are happy, he speaketh ill of God, accounting him cruell, and without humanity ; he maketh a man astonished in heart, and weake in prayer; more hard then iron in the service of God, & both slothfull and rebellious to travell with his hands, or to do obedience. Behold the right effects of devilish Astaroth : consider likewise what fruites spring from this cursed fiend. Thirdly, one of the best meanes to resist the craft of this fiend, is to travell and to be alwaies doing somewhat, to the end we be not surprized suddenly, as Saint Ierome counselleth. To this purpose, the ancient monks of Egypt, had alwaies these words in their mouths, That he which occupieth himselfe in any good exercise, is not tempted by the Devil ; but hee that doth nothing, but lieth Idly, is tormented and possessed with diuers. And if the Heauens, the Sunne, the Moone, and other planets, the birds, beasts, and fishes, are in continuall motion, and without ceasing apply those offices for which they were created; what ought man to do, who is created for travell, and whose soule is defined by the Philosopher to be a perpetuall motion? Let the Idle go to schoole to the Ant (as saith Salomon) and learne of her to behaue himselfe : and let him take heed that hee proue not that barren figtree, which must be cast into eternall fire, and that barren figtree which Christ cursed. Let him alwaies remeber y Idlenes is the nurse of all evils, & that it is & hath bin the overthrow of many millions of soules. Let him consider y by labour we obtaine reward; by negligence, lose our selues. It is reported of Cyrus the King of the Persians, that being willing to kindle the hearts of the common sort to war against the Medes, he used this policy and stratageme: He led his army to a cer-
taine

Cass. lib. 10.
cap. 23.

Chiff. lib. de
an. mil.
Prou. rb. 6.

Est. Sex. lib.
1. 41.

taine wood, where, for the whole day, he occupied the people in cutting downe the wood, and in continuall toile in lopping the trees. But the next day, he caused very sumptuous feasts to be prepared, & commanded his host to feast, sport, and make holy day with gladnes; and going to euery company in the midst of their sports, he asked them which of those two daies he liked them: who answered, that the second was more pleasant then the first. To whom he replied in this sort: As by yesterdaies labor you came together and were assembled to this daies banquet, so can you not be happy and blessed, till first of all you overcome the Medes. So (in alluding to this after a morrall meaning) we can not attaine to blessednesse, except we overcome in this world the Medes, which are the devils, by vertuous actions; neither can we be admitted to the banquet, except by labour in this life time. Agamemnon, Vlysses, and Hercules, the one besieged and rased Troy; the other, subdued and overcame Polyphemus; the third atchieued twelue incredible labours for glories sake: Let not vs therefore refuse labour for heauens sake. The Angels are not idle, but sing praises; the celestiall bodies (as I say) are not Idle, but obserue their motions; all airc, earthy, and watry creatures, are in continuall exercise: aire is continually tossed by the wind; water continually ebbes and flowes. If therefore all creatures detest Sloth, and embrace Labour, to giue man example; let vs forsake lothsome Idlenesse, for many forgetold and these set down by Ouid:

*Adde quod ingenium longa rubigine laesum
Torpet, & est multo quam fuit ante minus:
Fertilis assis non remouetur aratro
Nil nisi cum spinis gramen habebit ager,
Tempore qui longo steterit malecurri, & inter
Carceribus missus ultimus ibit equus:
Percutur in teneram Cariem rimisque dehiscet,
Si qua diu solitis cymba vacabit aquis.*

Which courly and hastily I haue thus translated,
The wit long hurt because not vsed more,
Growes dull, and far lesse toward then before.

Incarnate Devils.

Except the plow prepare the field for corne,
 In time it is oregrown with grasse or thorne.
 Who long hath rested can not run apace :
 The fettered horse is hindmost in the race.
 The boat consumes and riuies in euery rim,
 If on long beaten seas he cease to swim.

As therefore all things were worse for want of exercise & vse,
 and study refineth both Arts and all manner knowledge what-
 soeuer, let vs detest Astaroth, flie his breed, tie our selues to ex-
 ercises both of mind and body, vse the practise of Themistocles,
 occupy our heads when we walke solitary, and so dispose of all
 our actions, that the Enemy of all vertue find vs not Idle, who
 thinketh that forth easily won, where the watchman sleepeth ; &
 that mind quickly ouercome, that entertaineth Idlenesse. Let
 vs follow Paul, who wrought with his hands, least he should be
 trouble some to his brethren. Let exercise neuer forsake vs, ei-
 ther of mind or of body : for the Devill (as Ierome saith) is like
 a thiefe, who finding a horse idle in the fields, gets vpon the
 backe of him, where contrary of those that labour, he can catch
 no holdfast. Idlenesse (saith Bernard) *Est mater rugarum, nouerca*
virtutum, Is the mother of toies, and the stepdame of vertue : for
 it casteth the strong man headlong into offence, and choking
 vertue, nourisheth pride, and squareth out the path to hell. If
 the castle be vnwalled, the Enemy enters ; if the earth be vn-
 manured, it bringeth forth thornes ; if the vine be neglected, it
 groweth fruitlesse : So if our bodies and minds be vnercised,
 they are the sower seduced and distracted.

The conclusion of this booke to the
 courteous Reader.



Thus far with regard to profit, & desire to please,
 I haue drawn my discourse and employed my
 readings : what my paine hath bene, you may
 recompence with your acceptance. For as to
 the traveller the hope of rest maketh his iourney
 seeme light ; so to the studious, the expectation of
 profit

profit and good respect, lesseneth the tediousnesse of labour, and long watchings. It fareth now with me as with shipwrackt sailers that espye their port, and weary pilgrimes that are in sight of Ierusalem; for my present Joy drowneth my passed Trauell, and after I haue finished my iourney, I hang by my offerings at the shryne of your curtesies: If you accept them, it satisfieth my labour, and sheweth your thankfulness. I am not of Caius Lucillius opiniō, That no man should read my writings; for I had rather be misinterpzeted then thought negligent. Accept my good intent (I pray you) and it shall encourage my endeauour; for a Father saith, The giuing of thankes, is an augmentation of desert. The desire is tedious that hath no end, and the labour loathsome that is misconstrued. You buy that cheape, which cost me deare; and read that with pleasure, which I haue written with trauell: Only if you pay me with the seed of acceptance, you make me forward toward another harvest: and in giuing me thankes, you shall lose nothing. For (as Tully saith) he that giueth it hath it, and he that hath it, in that that he hath, restoreth it. You haue the aduantage of my goods, they are already in your hands: if you pay me that you owe me, I may hap trust you with a greater summe of Science. Farewell, and wish me no worse, then I am carefull to increase thy knowledge.

FINIS.

